

Mind



Matter.

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For Mind and Matter.

THE BURTHEN OF THE SOUL.

BY T. P. NORTON.

Beyond the dazzling splendors of the solar light,
Where countless systems deck the realms of stellar night;
Throughout the network of bright planetary space,
Which links the cycles of the great eternal race;
In depths inscrutable where deepest darkness reigns,
And slumbering atoms rest in adamantine chains;
Up through the warm pulsating rocks of mother earth,
To where bright Flora reigns and sheds her beauties forth,
All things instinct above, below, acknowledge a control
Which echoes forth the burthen of the immortal soul.

Through every varied juncture of Times' ceaseless round,
Which levels all man's airy castles to the ground—
Demolishing the idols of his madd'ning trust,
To leave him vainly struggling in his native dust;
Mid all the wretchedness when friends perfidious prove
The cold and bitter chilling of the heart's warm love;
The finished widow's suffering and the orphan's tears,
The poor man's tolling thro' the long and hopeless years;
The mockery of smiles or dire necessity,
The crush of talent and the false world's calumny;
Man's ceaseless craving for some undefined good,
Not yet possessed, nor seen, nor ever understood;
Beneath the wreck of fortune, where disordered lie
The taunting relics of some damning luxury;
Through every brutal scene of intemperate war,
When all the chords of human life are strung ajar;
Or in the calm of dark suspense with mischievous fright,
When all is still save but the troubling of a thought;
Above the path and anguish of the dread control,
The air is laden with the burthen of the soul.

Within the magic circle of the human mind,
To which philosophy is superficial—blind;
In regions of the infinite, that Almighty force
Which binds the strange magnetic chain of universe;
Behind the mystic curtains at devotion's shrine,
Decked with the mystic symbols of the Great Divine,
Where linger still the embers of desire within,
Lit by a spark of an immortal thought let in;
Where filial trust by superstition is replaced,
To leave fond hope a dreary and uncertain waste;
Throughout the realm of matter and of mind,
Deep as the reach of boundless love and truth combined;
Within the infinite and unknown soul of things,
To which obedient matter bows and ever clings;
Where'er creative forces find a stagnant place,
All animated nature and all pregnant space
Within the everpresence of the mighty whole,
Is teeming with the endless burthen of the soul.

Beyond the line of mortal vision—mortal harm—
The shadowy veil of time, and cruel death's alarm;
Along the misty borders of the dark to be—
The fearful climax of this world's uncertainty;
That new discovered path which now the angels tread,
With tidings of the glorified and risen dead;
Where new translated souls from earth are hid away,
Flooding the weary journey of a second day;
Still clinging to the death of their incipient life,
With all the pains and ills of ignorance rife;
Or far beyond the confines of their clouded sight,
In spheres of pure substantial pleasures and delight;
Where cherubim and seraphim with rapture glow,
And streams of bliss celestial from love and duty flow;
The waves of one triumphant anthem ever roll,
Responsive to the burthen of the immortal soul.

[Written expressly for MIND AND MATTER.]

THE CHRISTIAN CROSS.—ITS ANTIQUITY, ORIGIN AND MEANING.

Disclosing the Dual Secret Nature of Jewish
Idolatry.—Unveiling the Origin and
Import of Ancient Faiths of
World-Wide Influence.

THE EVOLUTION OF THOUGHT REVEALING "OLD FACTS
BEHIND NEW FACES"—THE SOURCE OF ERRORS
AND MISTAKES OF MODERN CHRISTENDOM.

Written for Students and all minds mature and chaste.

BY REFLECTOR. (W. D. R.)

Author of "Media; or, the Charmed Life." "Ante-Natal
Influences," etc.

CHAPTER I.—INTRODUCTORY.

FRIEND ROBERTS:—The refining philosophy of
spirit is not only holding the "beautiful gates
ajar." But it has also swung the door open widely
for the free expression of human thought. Mental
evolution gradually unfolds the utility and charms
of truth, and where this spirit prevails there
chaste liberty reigns. Practice of the truth imparts
freedom from sorrow. Virtue is the basis of hap-
piness. Justice of permanent peace.

Modern habits of thought and social action
glossed over by education, which tends merely to
the ornamental, lack the refining culture of can-
dor; inward truthfulness; real manhood. The
spirit of falsehood panders to the lowest selfish-
ness; and yet even our religion seems full of
falsehood. The salvation of humanity depends
on the banishment of falsehood from our lives.
We act too much on Hamlet's advice: "Assume
virtue when we have it not." Who believes:
"There is nothing secret that shall not be re-
vealed; nor hidden that shall not be made known."
Yet if the spirit philosophy be true, there is nothing
surer.

The knowledge of the truth should work no
ill. Then, as sooner or later the people must
know the truth, the less this saving knowledge is
deferred, the better for humanity. There is a
spirit of inquiry abroad which aims to reach the
soul of things. The pressure of literature and all
progressive influence is for freethought; the dis-
enthralment of the human mind and the culture
of better views of living. Science, the logic of
nature, and real christianity may yet be wedded.
"Then shall mercy and truth meet together, right-
eousness and peace kiss each other." We possess
large hope for humanity, and we are the more
hopeful, because the tendency of progress is
toward the useful. The present age is earnestly
utilitarian, and our real architects, best thinkers,
value theology less and humanity more.

The highest intelligences are slowest in forming

opinions, and most ready to modify them. This
is the culture of evolution. It is the savage who
is apt to be fixed in his notions; steadfast in his
convictions that he is right, and correspondingly
sure that all who differ with him are wrong. It
is the childish, uncultured spirit that gets angry,
and fights or persecutes, on account of difference
of opinion. Wherever a body of men hold to a
creed that counts itself the only way to eternal
life, there is the material for all intolerance and
persecution. Is there bigotry among free-thinking
Spiritualists? Surely there should not be. Surely
the pioneers of freethought and the freest expres-
sion of that thought, of all men should be the
most tolerant. Surely the holy ambassadors of
this angelic gospel of good tidings to all peoples,
should always be the smiling, white-winged mes-
sengers of peace and good will to all.

The finest culture implies the development of
the interior qualities—the essentials, indeed,
which make up our best, most useful manhood;
"Truth in the inward parts," as exclaimed one of
old. "And let him who would live well, attain to
truth, and then, not before, will he escape from
sorrow," said Plato. "He who acts unjustly, acts
impiously," said Aurelius; "since we find in na-
ture all rational creatures are made for the good
of each other, and should in no way injure one
another. All things that are, possess a relation
to all things that come into existence. This uni-
versal nature is named truth, and is the prime
cause of all things that are true."

We accept truth more readily as we feel its force.
That which we learn by seeing or hearing we
cannot be so positive of. But that which we feel
we assert with all the assurance of actual expe-
rience. This is knowledge of personal and real
practical value.

Sojourner Truth, now past one hundred years of
age, says: "God is love; and we can only see
him as we see him in one another. His love fills
the universe, and as the fish move in the waters,
we live and move and possess our being in
him."

This must be the same God whom Paul spoke of
being "manifested in the flesh" of humanity.
Whom, also, he advised the Athenians to "Seek,
if happily they might feel after and find him."
Culture is man's best saviour. To doctrines and
creeds, there is an emphatic and growing world-
wide indifference. Men and nations are ardent
in the pursuit of pleasure and gold. Theological
doctrines are dissolving and disappearing amid
the vast wrecking sea of indifference, and if re-
deemed it must be by correct culture not creeds.
The culture of the finer amenities of life, the
really exalting affectional emotions of the truthful
heart, purified. Men are naturally social, as well as
intellectual beings. The best of human cultiva-
tion is derived from social contact; hence courtesy,
self-respect, mutual toleration, and even self-sacrifice
for the good of others. Each seeking, not so
much his own as his neighbors' good—in love
preferring one another. This is an intimation of
Paul's idea of humanity's best culture, man-enob-
ling, man-exalting culture. This real culture
and heart purity may exist without the knowledge
of philosophy, or science, or literature, or any of
the so-called "higher branches" of education.
These will logically follow heart culture, but
should not lead and overshadow the best and
more manly attainment which ever aims to in-
crease the daily average of personal happiness.
Experience is wider, better than books. Indeed,
life is a book which serves for all time, though
there may be knowledge without wisdom. Wis-
dom is the best practical use of knowledge. Repu-
tation is not character; reputation is the name a
man may obtain by a plausible exterior. Charac-
ter is of the heart, the inward man. The man
concealed. And character is created by correct
culture. The basis of good character is truthfulness.
The first essential in the formation of
manly character is honesty, and honesty is the
plainest, humblest manifestation of the principle
of truth—"Every one speaking truth with his
neighbor."

On this subject Paul has said another good
thing: "Finally, brethren, whatsoever things
are true; whatsoever things are honest; whatso-
ever things are just; whatsoever things are pure;
whatsoever things are lovely; whatsoever things
are of good report. If there be any virtue, and if
there be any praise think on—practice—these
things, and the peace of God that passeth all un-
derstanding shall keep your hearts and minds."
This is the culture which secures to the race the
highest ideal—the best, most exalted manhood.
The wisest philosophy is to be temperate, love
mercy, do justly, and live so as to purify and
strengthen life, and crowd within the righteous
span, all the happiness and good we can.

In tracing through its emblems, symbols and
signs, the history of the cross, unmasking old facts
from behind new faces, we shall carefully aim
"To extenuate nothing, nor set down aught in
malice." Nor shall we censure those who may
differ with us in our conclusions. To do so shows
at once our lack of sympathy. It is not therefore,
merely to disturb long cherished opinions, nor
the faith without which many would be unhappy.
But to present the beauty of truth, simply and
logically as we find it, and to encourage the ap-
preciation of character, real manhood more than
reputation. The majesty and strength of a chaste
and truthful life. We believe that in the long ob-
servance of religious emblems, symbols, signs, etc.,
the people have lost sight of—missed, the real,
more valuable principle shadowed forth—the
daily living of a better life. The best standard
for the people is not the lifeless wooden cross, but

that of godliness, manifested by building up a
better humanity; the only true 'God manifest in
the flesh,' by the daily doing of good deeds, active
sympathies, and practical help for our fellows.
Exemplifying genuine fraternity, honest brother-
hood. Thus shall be supplanted the sword of war
and the cross of injustice, by the purer standard
of utility and peace. Because it is more consistent
to love an object seen, than to adore an imaginary
Deity 'located' beyond the bounds of time and
space. And, to give clerical escort from the
scaffold to glory, on the criminal's confession of
faith in a lifeless crucifix, is simply proffering a
premium to crime.

The Deity of practical value to the race is its
highest, best manhood; the culture of the god-
hood of our manhood; for it is not possible to
hate our fellow-man and love God. To the de-
gree we become familiar with this truth we cease
to be superstitious, and this knowledge with the
practice of justice, wisdom and love, will disen-
thrall humanity from tyranny and all enslaving
dogmas. Ignorance is not bliss; and it is the logi-
cal tendency of truth to free man from the shackles
of error. We therefore believe our present
investigation will prove productive of good. Later
inquiry questions the credulities of former
days, and asks the reason why. The power of
pulverization is at work; as the natural products
of earth are gestated and vivified by the processes
of the sun; so the abolition of creeds is the
inevitable of evolution. It has been found that
the emblems explain gradually the import of
these objects, revealing, indeed, the outline of a
widespread faith. The extraordinary creed un-
folding itself in the worship of the symbol of gen-
eration and fertility. And not modern systems
of religion, only but also much of art and architec-
ture, the curious and faithful student will find can
be traced to the selfsame ancient natural source.

"In making the latest (ninth) revision of the
Bible," says a writer in the interests of the revis-
ionists, "it has been found by comparative philo-
sophy, the study of language in the light of its cog-
nate tongues, which indeed reveals its terser and
primary meaning—that the imperfect knowledge
of these languages on the part of the earlier trans-
lators accounts for many of the obscurities and
absolute errors in our common version; many
passages are so rendered as to obscure the primary
logical sense and so framed and punctuated as to
convey meanings the very opposite to those of
the original."

Thanks for the frank admission. Candor is
good for the soul. Culture assimilates the races
and brings humanity together. Right culture
unites into fraternal bonds those whom it in-
fluences.

CHAPTER II.

Stavros is the Greek word descriptive of the
wooden cross of Jesus, and means an upright pole,
a strong stake, such as farmers drive in the ground
to make their fences or palisades—no more, no
less. To the *Stavros* the Roman soldiers nailed
the hands and feet of Jesus, and lifted him up to
the mockery of the chief priests and elders of the
people. The *Stavros* is the stick, pole or stake on
which he was impaled, crucified. *Stavros* is the
exclusive name the four Evangelists give to the
wood of Christ's crucifixion.

THE PUNISHMENT OF THIS CROSS

was inflicted on hardened criminals, enemies of
the state, vile murderers, and slaves, among many
nations. *Cruz* means a mere stake, and the very
name of the cross was abhorrent not only to the
flesh, but even to the eyes, ears and the thoughts
of Roman citizens. They were also of the simplest
form, because they were used in such marvellous
numbers. Of the Jews alone, Alexander Jannæus
crucified 8,000; Papias, 2,000; Hadrian, 500 a day,
and Titus so many that there was no more room
for the crosses, nor crosses for the bodies. See
"Smith's Dictionary of the Bible." Alexander the
Great crucified 2,000 Tyrians, and both the So-
g-dian Kings and people for their brave defence of
their country. And Augustus crucified 600 Cilic-
ians; some were nailed, others tied hand and foot
and lifted up on the *Stavros*; others on the tree.
Still others were spiked to the earth with the
Stavros driven through their body and others were
spitted on it. These crucifixions and impalements
were executed in the cruellest manner, and the
sufferers left to rot unburied, or to be devoured by
birds and beasts.

In Judea, in deference to the Mosaic law, the
bodies were removed and buried, and the crosses
burned to avoid legal defilement by the accursed
thing. See Deut. xxi, 23.

A COSTLY MISTAKE

is, that by exalting the image, many think they
honor the Saviour. They seem not to know that
the *Stavros* means death to the world, with shame,
humiliation, reproach on the sufferer. The spirit
that so flaunts the emblem of cruelty and murder
is sectarian, bigoted, and glories in the deed. Is it
not time to shout aloud, "Worship Christ, if you
will, not the wood; honor Jesus, not the rugged
symbol of his cruel murder."

Says Henry Dana Ward, M. A.: "The image of
the cross is a lying vanity. Suggesting nothing of
sacrifice and self-denial; nothing of conflict with
the forces of evil; nothing of the death or the
lingering sinful passions in the heart or life. On
the contrary, the cross is used as an ornament,
wreathed with flowers or suspended in shining
array from the neck of beauty. It is lifted up
to point the church spire, adorn a pulpit,
chancel wall or font, or emblazoned on national

military banners in various forms and colors; a
lifeless, senseless, yet a deceitful vanity; a sign of
tyranny and ecclesiastical dogma. Is it not time
to confront this image of unrefined invention and
of basely ante-Christian adoption with the real
culture of the heart and the life refining power of
Jesus life. His self-denying course of gentleness,
patience, good will to all. To Christendom the
image of the cross, and sign of the cross, seems all
in all; yet that which is now called the Christian
cross was not originally a Christian emblem at all."

On page 193 of Crabb's Mythology, we learn the
mystic Tau was worshipped by the Celts long
before the incarnation and death of Jesus of Naz-
areth. "It is a fact," says Maunice, "not less re-
markable than well attested, that the Druids in
their groves were accustomed to select the most
stately and beautiful tree as an emblem of the
Deity they adore; and having cut the side
branches, they affix two of the largest to the high-
est part of the trunk in such manner that those
branches extended on each side like the arms of
a man, and together with the body, presented
the appearance of a huge cross, and on the bark in
several places was inscribed the letter 'Tau.' This
cross thus widely worshipped and regarded as a
most sacred emblem, was the unequivocal
symbol of Baachus, the Babylonian Messiah, for he
was represented with head-band covered with
crosses. * * * This cross putting forth leaves
and flowers—fruit, also, say some—is called the
divine tree; the tree of the gods; the tree of life
and knowledge, productive of all that is good and
desirable. It was placed in the terrestrial para-
dise."—*Col. Wilford's Asiatic Researches*. And it
is this fact doubtless which imparts its great fructi-
fying and reproductive power.

The devotee of the Papal faith is called on to
address the cross as the Tree of Life, thus: "Hail,
O Cross, triumphant wood; true salvation of the
world, among trees there is none like thee in leaf,
in flower, in bud. O Cross, our only hope,—

"O faithful cross, thou peerless tree,
No forest yields the like of thee,
Leaf flower and bud.
Sweet is the wood and sweet the weight,
And sweet the nails that penetrate
Thee, thou sweet wood."

Can worship of a symbol be more emphatic?
But Tau, the Egyptian "Sign of life," in its first
employment on their sepulchers, never had refer-
ence to crucifixion; but was simply the result of
the strongly pronounced attachment to old and
long cherished symbols. This, and this only, is
the origin of the worship of the cross. It was
sexual, as is also the Idea of the Sacred Trinity.

The scriptural sense of the word *Stavros* for the
cross of Christ is, in the concrete, a pale, a strong
stake, wooden post; and in the abstract, it is the
voluntary patient suffering, humiliation of re-
proach to the death. A reality and never a
senseless image or sign of the wood, which is in-
deed an image of idolatry.

One figure used by earlier Christians is the
Greek initial for Christ, X (Xi), a sign used by
authors to-day—X for Christ and Xmas for Christ-
mas and Xian for Christian. The cross was also
a profane emblem in elder mysteries, exalted
and honored from Babylon to Jerusalem, from
the Nile to the Ganges, and from Syria to Britain,
many centuries before our era. These are facts
fully established, though studiously kept from the
masses of the people.

"In the sixth century," says Mons. Perrot,
"they began to delineate the bust of the Saviour,
as one may see it in the Vatican cross, and then
the whole body with the hands and feet pierced
with nails; in the eighth century they enjoined
the worship of this among other images, and the
evil grew till A. D. 1270. Innocent V. instituted
festivals sacred to the memory of the lance which
pierced the Saviour's side, and to the nails that
fastened him to the tree, and to the crown of
thorns which covered his head. In this nine-
teenth century they label a most conspicuous
spear on the wall of St. Peters in Rome in large let-
ters,—'The Lance of Longinus, which pierced the
Redeemer's side.' And again, 'Part of the cross
which the Empress Helen brought to this city.'
See Burgon's Letters, p. 127. Also, according to
the label, the lance was a present from the Mo-
hammedan to the Pope.

The Tau, sign of the cross, began to appear
among the symbols of the Papal Church in the
pontificate of Damascus, whose bloody strife with
Ursinus for the episcopate makes his reign infam-
ous A. D. 307 to 335. The idea born in blood;
blood seems necessary for its perpetuity. "With-
out the shedding of blood," they tell us, "there
can be no remission. Shall the cup ever be placed
to their own lips? The idea of Tau or Tammuz
image of the cross of death, leads now the column
of symbolism and idolatry in the name of Christ,
as it did more than 1500 years ago. But in its
origin, we repeat, the image was never a sign
of Christ nor his cross, but an emblem of sensual
worship. Now it has become transferred from
the sign of Christ to Antichrist; from self-denial
to sensuality.

Idolatry has grown into favor by degrees. Em-
blems at the first were kept privately in closets;
such were Rachel's images, which Laban sought
in vain throughout Jacob's tents. They crept
from private houses, first by paintings, into the
churches, where they became fixed by embossing
and carving. Once secure of position in sacred
places, they never give back, but gain favor by
degrees among the curious, the young and impre-
sible lovers of pleasure, beauty and glory. To
such preaching, man's and woman's feelings easily

incline, as the experience of the ages affords ample evidence.

VARIOUS FASHIONS OF THE SYMBOL.

Among surprising discoveries, is that many forms each essentially different, and all contrary to the *Stauros*; says Rev. Henry Dana Ward, have long prevailed in Christendom as signs and symbols of the Cross of Christ:

First—*Stauros*, Stake or pale.

Second—Greek initial of Christ answering to *ch*.

Third—The monogram devices of the two first Greek letters of Christ, corresponding to C. H. R. This form is found on the coins medals and arms of Constantine and successors.

Fourth—Equal armed, right angel Greek cross in various modifications

common in the Eastern Greek Church.

Fifth—Forked form; the idea is a forked trunk of a tree; to the arms of which the hands were nailed and the feet to the trunk.

Sixth—Common Papal cross.

Seventh—The *Tau*, Syrian form.

Eighth—*Jugum*, the Latin yoke or common gallows.

Ninth—Russian church in Paris.

These different forms are recognized by great communions and learned authors under one common name in English—the Cross—without any attempt to distinguish them from the *Stauros*. Besides these the books of heraldry supply not less than two score more images of fancy crosses.

DISCOVERY OF THE CROSS OF CHRIST.

St. Helena, at the advanced age of 78, made a pilgrimage to Jerusalem A. D. 326, seeking the holy places, of which all traces were lost. A resident Jew helped her to find them. A temple of Venus or Ashtaroth, then stood over the holy sepulcher. Here they dug and found three crosses—that of Jesus and the two thieves—in a state of perfect preservation, though buried in the ground nearly three centuries. To determine which of the three was the one sought, recourse was had to miracles. But the touch of the third healed the sick and restored the dead to life. This established the prestige of the true wood. Helena adored it and sent half of it to her son, Constantine; gave the Bishop of Jerusalem the other half, and died the following year. Many are the versions of this story, but these are the features common to every known form of the fable.

By the Jewish law, the wood on which one was hanged was burned to ashes as a thing accursed. If these three escaped the fire they could not have reasonably escaped decay, buried three hundred years.

Constantine lived ten years after this boasted discovery, but left behind neither mark nor mention to show he ever heard of it. Still the illusive image is rising upon steeples, resting on pulpits, glorying within the windows, on the walls, in books and on our person, by increasing numbers. The widespread delusion impressing even Americans that it is a banner or standard lawful for us as it was for Constantine. The deceptive symbol fosters idolatry, and is a delusion and a snare.

EDITORIAL BRIEFS.

Don't forget Mrs. James A. Bliss' benefit seance on Friday evening, Feb. 25.

Mr. James A. Bliss will hold his last developing circle for this season Monday evening, Feb. 21.

Mrs. H. D. Chapman, of Boston, Mass., medium for the sick in mind or body, is located at No. 1208 Mount Vernon street.

MIND AND MATTER can be bought every Friday morning at the residence of Mr. James A. Bliss, 1620 South Thirteenth Street.

Mrs. Cora L. V. Richmond, J. Frank Baxter, J. William Fletcher, W. J. Colville and the Shawmut Lyceum are the attractions at the thirty-third anniversary at Music Hall, Boston, Mass.

FRANK T. RIPLEY will lecture and give tests on the public platform; terms reasonable. Wishes engagements for March, April, May and June. Address him care of W. H. Best, Dayton, Ohio.

SEND your name and address on a postal card to James A. Bliss, 713 Sanson street, Philadelphia, receive the and only complete catalogue of Spiritual and Liberal books published in the United States.

Mrs. R. C. SIMPSON, of No. 34 Oden avenue, Chicago, is now stopping for a brief period at No. 94 Pembroke street, Boston. Those desirous of utilizing her wonderful mediumistic gifts will find her at the above address.—*Banner of Light*.

J. M. ROBERTS, the publisher of MIND AND MATTER, is on the "war-path," and we advise all investigators to deal fairly with all mediums. If they do not, the editor of that lively sheet will make it warm for them.—*Monthly Review*.

We sincerely thank those who have favored us with lists of names and addresses of their friends who were supposed to feel an interest in the work in which we are engaged, to whom we could send sample copies of MIND AND MATTER, and would be much obliged for any further favors of a similar character.

READ our advertisement on the seventh page, where we offer Joseph Johns' Works of Art at the low rate of fifty cents each picture. You cannot find a more appropriate gift for a friend than these beautiful pictures and a copy of MIND AND MATTER for one year.

Mr. J. WILLIAM FLETCHER is having very exceptional success in the lecture field. As he is soon to appear in Philadelphia, we shall have an opportunity of hearing him and judge for ourselves. He has been engaged by the First Society of Spiritualists for the month of March.

Mr. J. H. MOTT, the noted materializing medium, of Memphis, Mo., is now able to hold his seances regularly, and although he has been ailing for some time past, he has, with the exception of three or four nights, kept up the seances. All parties desiring to visit him should address him as above.

We are glad to be able to announce that Mrs. Annie Lord Chamberlain is now convalescent, though still very weak from her severe and continued illness. She has stoutly refused from the first to employ a mortal physician, allowing only her spirit doctor to prescribe for her.—*Banner of Light*.

MOSES AND MATTIE HULL are now on their way westward. For three Sundays last past they have been in Linesville, this State. Next Saturday and Sunday they speak in Andover, Ashtabula County, Ohio. They leave hosts of warm friends at every place they visit. They will probably next go to Warren, Ohio, thence westward.

Mr. Wm. EGLINTON, one of the most renowned materializing mediums in the world, sailed from England Feb. 12. Mr. Eglington has given sittings to the scientists, investigators and half the crowned heads of Europe, with the best success. He proposes to make a tour through the States, partly for business and partly for pleasure, and will visit all the principal cities of America before his return.

The fifteenth anniversary entertainment of the Chicago Progressive Lyceum will take place Friday evening, February 25, at Castle Hall, 619 W. Lake street. Mr. Z. T. Griffin will deliver the anniversary address. The entertainment will consist of singing, recitations, dialogues, and close with a laughable farce entitled "An Object of Interest." Our Chicago subscribers should not lose this opportunity to encourage the Lyceum by their presence.

SPIRITUAL AND LIBERAL CONVENTION.—The Michigan State Association of Spiritualists and Liberalists will hold their annual convention at Fenton Hall, Flint, Genesee county, Mich., commencing on Wednesday, March 23, at 2 o'clock, and continuing over Sunday. All speakers in the State and adjoining States are invited to be present. Also all mediums and all interested in the Spiritual and liberal cause are invited. Arrangements will be made for the accommodation and entertainment of all who attend at reasonable rates. Further notice will be given in due time. L. S. Burdick, President, Box B, Kalamazoo; Miss J. R. Lane, Secretary, No. 312 Woodward avenue, Detroit, Mich.

Mrs. JAMES A. BLISS will continue to hold her materializing seances every Sunday, Tuesday and Friday evenings, until Friday evening, February 25, which will be the last evening she will hold seances in this city prior to her departure to Kansas City. A large number of friends in this city propose to give her a farewell benefit on that evening, and at the close of the seance, a general social good time may be expected. We would urge our readers in this city to give this medium (who has so faithfully defended her mediumship) a good send off. Tickets to the seance for that evening, including sociable and refreshments, \$1, for sale at this office or at No. 1620 South Thirteenth street.

SPIRITUALISTS should give no countenance whatever to the traveling charlatans who are now infesting the country in the name of Spiritualism; who publish flaming advertisements in the secular press, boasting of their medial powers, etc. Such people are neither Spiritualist nor mediums. The last of this description we find advertised in the Lewiston (Me.) *Evening Journal* under the nom de plume of "Nellie Everett," announced as "the wonderful young medium, who will be assisted by three of the best materializers in the world." The said exhibition a correspondent informs us, took place in the City Hall Sunday evening, January 30th, and proved to be the most transparent humbug ever imposed upon the people of Lewiston.—*Banner of Light*.

In a recent letter from Mrs. S. N. Stout, of Memphis, Mo., that lady says: " * * * I must tell you a little incident that transpired at Bro. Mott's the materializing medium who lives here. One day not very long ago (I forget the day), a friend of Mr. Mott, by the name of McKinney, that visited him last fall, appeared to him as a spirit, and told Mr. Mott that he had ordered a pail full of live coals to be brought into the room where he was to warm it, and that it had caused him to leave his mortal form. It worried Mr. Mott so much that his wife wrote to his folks and told them the circumstance. (They live some where in Kansas, I think.) And yesterday they received a letter stating that it was too true; that he had passed away almost at the same hour that he appeared to Mr. Mott. He also materialized the

same night following the day that he passed away. The same thing was enacted by Mrs. Jamieson—only that she was three days trying to get control of Mr. Mott. He did not know what ailed him—he thought it was failing. She finally got control him, and told him every particular of her death, and materialized the same night. She would put her face up close to his time, and again, even while he was at his meals, and point to her throat. She died of diphtheria. How much longer can sceptics doubt these things?" We repeat the question asked by Mrs. Stout, and ask how much longer will sensible men and women doubt the existence of the spirits in the face and eyes of such tangible evidence as is offered in this and thousands of other just such cases every day?

Surprise Party from Spirit Life.

HARVARD, Ill., Jan. 6, 1881.

To the Editor of Mind and Matter:

Being on a visit from Darien, Wis., to my friend Mr. Kinney, of this place, with my better half—S. D. Houghton—who is a medium, we were holding parlor circles every evening. On Monday evening, Jan. 3, no one present but friend Kinney and wife, myself and medium; we were in pleasant conversation, when the medium was controlled and said: "We have come as a surprise to you; we saw the conditions that would surround you this Monday evening—that you would not be disturbed by others coming in; we, therefore, made the arrangement to meet you all to-night, as a New Year surprise. We are here, and happy indeed are we to meet you; we have not brought our material baskets filled with the good things of earth life, and I see you have not your table set; but we bring you good news from our homes in our beautiful country, and we hope to give you strength and courage to fight the battles of earth life, and stand firm to the cause of truth and right; and in doing this we shall be strengthened, ourselves, and have a glorious meeting never to be forgotten. We came in pairs, and I am to be the speaker to reveal the programme. The others will all have a word to say; and our old friend and brother; will make closing remarks; you know he has been in this life many years—Adeline Phelps. The members of the party all manifested themselves. Spoke of their conditions in spirit life, and the almost unbounded happiness to enjoy such a privilege; it would give them more light, etc. I cannot give all that was said, it would take too much space. They were all our neighbors and friends years ago, in Springfield, Walworth Co., Wis.

Mr. Gott made a few choice remarks as a closing speech, and they bade us good-night, with I doubt not, a happy New Year.

Their names in earth life were: N. W. Gott, Wm. Meacham, Harriet Alp, Margaret King, Will Waruss, Adeline Phelps.

I see, Bro. Roberts, in this a lesson which we all should do well to heed the presence of loved ones gone before, continually watching us and cognizant of our every act.

Yours battling for truth,
Z. HOUGHTON.

Words Most Justly Spoken.

BRO. ROBERTS:—Your fearless stand in defence of mediums is worthy of all commendation. When a professed medium is fairly proven to be an impostor, (he or she) should be left to the merited scorn of an outraged community. But for a medium to be condemned on suspicions—however ill-founded those suspicions may be—is quite a different thing. Henry B. Allen has recently been through this section of Vermont, holding some of his dark seances. Some truly wonderful things take place in his presence. That they take place in the dark is made the ground on which unbelievers scout the whole doings. But if they would be as reasonable, in regard to the amount and kind of evidence they demand, as in the ordinary and every day matters, they would be forced to allow that the medium did many things which, under the circumstances, it was simply impossible for him to do, unaided by some power outside of himself, and with which they were not familiar. But, when spiritual phenomena are being investigated, as we all know, evidence is discarded, which, before any fair legal tribunal, would be deemed conclusive enough to hang a man on, if tried for a capital crime.

Northfield, Vermont.

W. Harry Powell Duly Appreciated.

TOLEDO, February 8th, 1881.

FRIEND ROBERTS:—W. Harry Powell, the celebrated slate writing medium has been holding forth in this city the last four weeks. Although he came here unheralded and without any flourish of trumpets, he has done a good work, and given good satisfaction, especially among the crucial test Spiritualists. I think his phase of mediumship is well adapted to convince rational common sense sceptics, as he demands test conditions, and close examination by every member present. Tecumseh, his principal control, forcibly exemplifies the characteristics of the noted warrior. Chieftain Powell, ought to be kept actively in the field, for he is doing a good work.

His next visiting points will be Clyde, Norwalk, Milan, Oberlin, East Liverpool, Cleveland and Alliance.

D. NOTEMAN.

Alfred James

Is prepared to answer calls to lecture under spirit control, on subjects chosen by the audience or answer questions, or spirits will choose their own subjects at the option of the society, at any point within one hundred miles of Philadelphia. For full particulars and terms address,

A. JAMES,
No. 2, Rear of 1229 Vine St., Philada., Pa.

A NEW BANNER OF LIGHT—Across the water—Froat La Luz del Porvenir, of Barcelona of Dec. 30, 1880.

"We have had the pleasure of receiving the prospective number of the *Bandera de La Luz*" (*Banner of Light*) a bi-weekly review of the Spiritual Philosophic School, which will be published in Malaga, in January proximo.

"Its founder, D. Carlos Abrines, an early Spiritualist of profound faith and deep learning, signs the excellent article which serves as the editorial opening of the prospectus and in the said article he synthesizes our creed. It will begin to see public light the 1st of January, 1881. It will consist of eight pages on good paper."

Wind and Straws.

BY J. WETTERBERG.

I think there is beginning to be manifest in the community outside of Spiritualism, a more respectful bearing towards it. Very few people whose opinion is worth noticing, consider the manifestations as fraud, deception or slight of hand; they are rather inclined to admit their foundation in fact; they question, it is true, the spiritualistic solution of them, but no one questions the fact, who has paid any attention to the subject. It is a point gained when, in a sceptical community, the actual fact of these mysterious manifestations is admitted instead of denied, and a large multitude of intelligent people being looked upon as not competent to testify to the evidence of their senses. It has been more or less, in the past, that as man is every way qualified to give evidence in matters of fact in general, but on this one, he is a credulous fool; thinks he sees, but is deceived. This has been the attitude of men of scientific reputation; that observers had not the critical acumen or disciplined mind that enabled them to tell whether they were deceived or not.

The cultured classes, or those who have had no knowledge of Modern Spiritualism, and have generally considered the subject unworthy of attention, seem to have forgotten that the testimony of some things does not require culture, expertness or disciplined observation. A man who cannot read, write or cypher, may be able to see two beans that happen to be on a table before him, or hear two raps on a table in response to a question, or feel a tangible touch from an invisible hand on his hand, when under the table, with as much accuracy as if he was a professor of mathematics or an astronomer. This the savan finds hard to admit, but nothing is truer than the statement; and the unlettered man who has the positive knowledge from the evidence of his senses, is not disposed to doubt such evidence on the say so of culture that doubts without seeing. But so far from being unlettered and ignorant, the average wisdom of the body politic of Spiritualism is fully up, and always has been, to the standard of other isms that have been and are more in the fashion. It is hardly necessary to say (which is now a matter of history) that as the years have rolled on, men of culture, men of reputation and literary reputation, men of science, have joined the spiritualistic element in the community, and have flavored it perceptibly. And now, in its thirty-third year, it is of "higher proof" mentally than the other contemporary spheres of thought; and in its ranks can now be found as wise and bright and cultured heads as can be found outside of it. This may account for the more respectful bearing toward the subject, in the outside world, that I referred to in commencing this article.

I quote this item from the Boston Transcript, the paper that once was edited by the late Epes Sargent many years ago, and has high literary notions of itself, and has always, following in the wake of Harvard College, treated Modern Spiritualism as a delusion. The item referred to reads:

"The Watchman, good Baptist authority, thinks the time has come when Christian men, with the necessary training of mind, should investigate Spiritualism seriously, and reach some conclusion which will be accepted as the verdict rendered necessary by the facts."

It seems this good Baptist authority has from an evangelical correspondent quite a lengthy article, admitting the unquestionable basis of truth for the spiritual manifestations, referring to the scientific evidence in their favor by some of the able lights in Germany, that commanded the attention and notice of the Rev. Joseph Cook, and which has flowered out in the lat. work on "Transcendental Physics." This writer in the Watchman, and in sympathy evidently with its editor, says no one now will consider fraud any explanation or solution of the matter, especially when the testimony of the most celebrated slight-of-hand performers and professional jugglers in the world, is that it is beyond and unaccounted for by their art; the writer hesitates on the threshold of the spiritual theory, from the quality of the communications not coming up to the standard of the authors when in the human form; but thinks, as in the item quoted, that Christian men with the necessary training should investigate Spiritualism and reach some conclusion which will be accepted as the verdict rendered necessary by the facts. I have had in my early life some experience of Baptist religious life, and am happily, grandly over it; but it is a dark corner in the religious and bigoted world, and if our light is finding its way there, it can most anywhere; and it is now beginning to be safe for disciplined religious minds to investigate the subject. Ten or twenty years ago, an honest undertaking of the kind would have sent one where there was weeping and gnashing of teeth. It will not be long before we shall see considerable boldness manifested all along the Christian lines. No one can question the bravery of the clergy when they are on the popular or winning side. They will find it easier to prove Modern Spiritualism true by the Bible, than it was to prove slavery wrong by it, when they found it wise to charge on slavery after it was abolished. It will not be at all surprising, if, before another decade, the clergy will all be more or less "Christian Spiritualists," and snubbing the Christian Spiritualists now attempting organization in the camp of Modern Spiritualism as *pure aces*, late comers, modern born. Never mind our "rose by any other name will smell as sweet," but I think I will stick to the name of rose.

I have always felt that it was a happy idea to have Joseph Cook and Watkins, the slate writer, meet at Epes Sargent's house, and like the writer in the Watchman, see and testify also publicly, that fraud did not account for it. By his public statement he opened a door that he could not close again. He tried to do so by assailing Spiritualists and, through them, Spiritualism, but he never went back on his statement that fraud did not account for it and that it should have thoughtful attention by scientific men. I never think of Epes Sargent, but I call to mind what he said of Mr. Cook's experience at that time and of which he spoke two or three times. The last time, only a few weeks before his death, when at my house, speaking of, the Rev. Shouman A. A. Waitt, who had undertaken to show up Spiritualism "which had deceived that good man, Mr. Cook." The remark by Mr. Sargent that I refer to is this, he told me, after the Watkins' seance that I have referred to, was over, "I thank you, Mr. Sargent, for affording me this opportunity of witnessing the phenomena under such favorable circumstances. It proves that matter, in the slate pencil, can be intelligently moved without material contact and the fact is the death blow of materialism."

SPIRIT COMMUNICATIONS.

ALFRED JAMES, MEDIUM.

ZENO, (A Stoic Philosopher.)

GOOD DAY, I GREET YOU:—

After centuries of spirit life, I come here to-day to say this; never since the first man trod this plane up to the present time, has there been so much obsession by spirits as there is to-day. The reason of this is, because millions upon millions of spirits who have entered that life, were totally unprepared for it. These throngs of sensual spirits live, feed on, and curse mortals. To overcome this evil, you must procure a class of mediums through whom the free and advanced spirits can teach these spirits in prison. They are prisoners to their surroundings—cursed because they have no idea of their spirituality. Investigation of this subject and the knowledge to be obtained thereby in regard to it, will be the new light that has been spoken of by the prophets and seers of the past. They have seen it in all ages. The time has now come to put in operation all the power that is possible to redeem these obsessing and obsessed spirits. This is what was meant by the redemption of man. Remove this curse from mortals and you will be happy. And mark you this, as mortals have made those evil conditions that hold those spirits to them, so they will have to redeem those spirits to escape the evil influences they exert. You must purify your mundane surroundings before this will be possible. I knew when in the mortal life, from impressions made upon me by spirits, that there was a veil—a dark veil hanging over the land in which I then lived, but I did not comprehend wherein the trouble lay. I now know, it was comprised in that one word—obsession. To suffer from that cause is to endure a deeper hell than was ever conjured up in the fertile imaginations of the ancients. It is such an insidious and insatiable evil, that it will stop at nothing to satisfy the accursed appetites and passions of those who exercise that power. This is an important warning. Let all heed it and begin the true reformation by releasing all earth-bound spirits. This is the only way to a true salvation. Be quick to act. I lived in the third century before the so-called Christian era. My name was Zeno, of Cyprus. I give my name in this way to distinguish myself from Zeno of Elea.

[We take the following facts relating to Zeno from the *Encyclopædia Britannica*.—Ed.]

"Zeno, the founder of the Stoics, was born about 350 B. C., at Citium, in the island of Cyprus. Clinton assigns his birth to between 357 B. C., and 352 B. C.; and his death between 263 B. C. and 259 B. C., the year given to it by Diogenes Laertius. His father was a merchant, but discovering in the youth a strong propensity toward learning, he early devoted him to philosophy. In his mercantile capacity, he had frequent occasion to visit Athens, where he purchased for his son several of the writings of the most eminent Socratic philosophers. These he read with great avidity; and when he was about thirty years of age, or twenty-two according to his disciple Persæus, he determined to take a voyage to a city, which was so celebrated both as a mart of trade and of science. Upon his arrival in Athens, going accidentally into the shop of a bookseller, he took up a volume of the commentaries of Xenophon, and after reading a few passages, was so much delighted with the work, and formed so high an idea of the author, that he asked the bookseller where he might meet such men. Crates, the Cynic philosopher, happening at that instant to be passing, the bookseller pointed to him and said: 'Follow that man.' Zeno attended upon the instruction of Crates, and was so well pleased with his doctrines, that he became one of his disciples. But though he admitted the general principles of the Cynic school, he could not easily reconcile himself to their peculiar manners. Besides, his inquisitive turn of mind would not allow him to adopt that indifference to every scientific inquiry which was one of the characteristic distinctions of the sect. He therefore attended upon other masters, who professed to instruct their disciples in the nature and causes of things. When Crates, displeased at his following other philosophers, attempted to drag him by force out of the school of Stilpo, Zeno said to him: 'You may seize my body, but Stilpo has laid hold of my mind.' After continuing to attend upon the lectures of Stilpo for several years, he resorted to other schools, particularly to those of Xenocrates and Diodorus Cronos. By the latter he was instructed in dialectics. He was so much delighted with this branch of study, that he presented to his master a large pecuniary gratuity, in return for the free communication of some of his ingenious subtleties. At last, after attending almost every other master, he offered himself as a disciple of Polemo. This philosopher seems to have been aware that Zeno's intention, in thus removing from one school to another, was to collect materials from various quarters for a new system of his own; for when he came into Polemo's school, he said to him: 'I am no stranger, Zeno, to your Phœnician acts; I perceive that your design is to creep slyly into my garden and steal away my fruit.' Polemo was not mistaken in his opinion. Having made himself master of the tenets of others, Zeno determined to become the founder of a new sect. The place that he made choice of for his school was a public portico, adorned with the pictures of Polyantus and other eminent painters. It was the most famous portico in Athens, and called by way of eminence, *Stoa*, 'The Porch.' It was from this circumstance that the followers of Zeno were called *Stoics*."

[Such was a man whose spirit came back, and through a medium who knew nothing whatever of his history, or even his name, tells the world through MIND AND MATTER, the great secret of his spirit observations. This great philosophic soul, who when in earth-life was impressed, as he says, by spirits to know that a dark veil hung over his native country; who, as his history states, went hunting for many years through all the philosophical schools of his time, to discover the cause and remedy for the ills that beset mankind; and who having failed in his most commendable search; was driven in despair to give it up, and set about preparing his fellow men to endure that which he concluded was irremediable. Of the Stoic Philosophy a writer, in McClintock and Strong's *Theological Cyclopædia* says:—Ed.]

"It must be manifest that the Stoic fatalism, the absolute and unintermittent reign of physical and moral law, the negation of all freedom of the will, render the pursuit of virtue and happiness an illusion. Thoughts, passions, actions, consequences, are all necessitated. The wise man has only to submit."

[To that impotent conclusion was Zeno driven

by the utter failure of philosophy, in his time, to solve the problem of human happiness. The Christian theology which began five hundred years later, and which has passed for truth for the last sixteen hundred years, has been equally impotent to solve that problem. Modern Spiritualism alone has demonstrated why all passed attempts to reform and redeem humanity have failed. Those attempts were made in disregard of the great and important fact of spirit obsession. To reform humanity on the mundane plane of life, it has been demonstrated that countless millions of earth-bound spirits must be first set free, to rise from the conditions which now hold them with crushing weight upon mortals. Four years ago we were led to see this great fact, through circumstances that we never dreamed of seeking. From that hour we felt that our life would be too short to make mankind adequately conscious of the importance of that discovery. Day and night, in season and out of season, have we sought to arouse public attention to the greatest need of humanity—the liberation of earth-bound obsessing spirits. Friends, this is the work Modern Spiritualism has come to perform. Imbued with an all-absorbing determination to do what we may to aid in beginning this mighty work, we beseech you to help us by working to increase the circulation of MIND AND MATTER—a journal projected and largely influenced by the spirit friends of humanity. Friends, dismiss from your minds any thought that a selfish motive prompts our appeal to you. If we and all we hold dear in this life or in the life to come, would free humanity from the effects of the ignorance and selfishness that prevails, we would deem it a trifling sacrifice for so great a good. Believe us, friends, that we have ample reason for all we do in this great cause. Hear those reasons and you will come with us. Zeno, thou hast not warned in vain. We take up that warning cry, "Look above all things to spirit obsession as the great hindrance to human happiness." Who will heed and help to spread that important warning?—Ed.]

ATHENÆUS, (A GREEK WRITER.)

I SALUTE YOU, SIR:—I have not been as long in spirit life, by 600 years, as the spirit who first addressed you. When here I wrote a work called "The Feast of the Sophists." In that work is a mixture of philosophy, science, metaphysics and religion. Using the words of your modern form of oath, I declare that what I now say is the truth and nothing but the truth, as I hope for future happiness. All religions known in the third century after Christ, so-called, meant nothing more to the initiated than the twelve signs of the zodiac, as they related to the sun's annual course. Rightly understood, you will find in the starry heavens all that is required to explain every text of value to be found in any so-called sacred book; and it is the height of folly in mortals to-day, who have every chance for a better education, to overlook that evident truth. Through the light of Modern Spiritualism you have progressed to that point where the great secret of the spirit life is laid bare, without parables or allegories to impede your view. There is no mystery about truth. Error alone seeks to mystify and lead astray. The priests have held the reins of power so long, they are loth to be stripped of their skills and to be shown up, in their rags. There is truly one thing to be banished, when all may become thinkers, and that is comprised in one word—mystery. There is nothing too sacred to be subjected to human reason, for that is the God in man. Any class of persons who seek to place stumbling-blocks in the way of reason, whether in the name of religion or in any other name, are a disgrace to the age in which they live. When could you have true progression, if you ever kept folding yourselves up in the mantle of pride, as teachers of sectarianism? If you want progression, let us hear no more of the ignorant multitude. Let the bread of life—true knowledge—be distributed freely; and let those who desire to partake of it, do so to their fill. That is the way to progress. Whoever attempts to prevent this is a liar and a thief; a liar because he seeks to foster ignorance; a thief, because he would rob his fellows of their birth-right. In order that he may enjoy the fat things of material life. In my mortal life I lived in Egypt. My name was Athenæus."

[We take the following account of Athenæus from the *Nouvelle Biographie Générale*.—Ed.]

"Athenæus, a grammarian, born at Nancratia on the Nile, in Egypt. He lived at the commencement of the third century. He has been called the *Varo of the Greeks*, because of his varied erudition. His life is not known to us. The only work of Athenæus which has come down to us is entitled *The Deipnosophists*, that is to say, *The Sophists at Table*, or *The Banquet of the Learned*. Twenty-one artists or authors, among whom are included musicians, poets, grammarians, philosophers, doctors and jurists. In the number the following are among the most prominent: Galen and Ulpian. These distinguished men were supposed to have assembled at a feast given by a rich Roman named Laurentius. Their conversation and the numerous topics discussed related to all that which, according to the custom of the Greeks, could help to give attractions to a banquet—food and its different qualities, wines, perfumes, garlands and crowns of flowers, vases, plays—nothing was forgotten! Those engaged in the conversation referred to more than seven hundred authors. They gave the titles, and sometimes very curious fragments of two thousand five hundred works, almost all of them lost to-day. We can judge of the vast extent of the reading of Athenæus in order to prepare his work, since it has been said that he had read eight hundred comedies of the middle epoch alone."

[Here we have another spirit returning, who, like Suidas, had access to all the literary works extant in the age in which he lived, but who, although he lived as late as the beginning of the third century, could find no trace of the writings called the Sacred Scriptures. Although he cites seven hundred authors and twenty-five hundred distinct works there is no mention of anything comprised in the Jewish and Christian Scriptures. How will the sticklers for the historical authenticity of those Scriptures, account for this pregnant fact? Referring to the title of his work the spirit of Athenæus gives it as "Feast of the Sophists," which is, beyond question, just what the title meant. Although the Greek word *Deipnosophistæ* has been variously translated "Banquet of the Learned," "Contrivers of Feasts," "Sophists at Table," etc., it has been no where translated "Feasts of the Sophists." Will some one who has questioned the good faith of the medium and ourself in connection with these communications, ex-

plain how Alfred James and ourself who know nought of the Greek language, could have given that manifestly correct translation of that word for the first time? That one fact of itself ought to silence those who are lost to all sense of justice in supposing us capable of the insinuated deception. It is true that Athenæus did not inform us that he was initiated into the mysteries of the prevailing religions of his time; but he tells us that those who were initiated therein knew the fact that the key to the mysteries of all religions was to be found in the starry heavens; and that Modern Spiritualism alone had laid bare the truth in relation to the spirit life. We say with Athenæus, banish mystery and set mankind free to think and act according to the light and teaching of untrammelled reason.—Ed.]

JULIAN, (The Apostate.)

SIR:—I laugh this Christian religion to scorn. It made a fool of me when in mortal life, but I thank God I got free from it before I went to the spirit life. Oh! but those priests were sly, insidious snakes in my day. They would fawn upon those in power and flatter you to make you join them; but once in their toils, you might as well be in the coils of a mighty serpent. These priests were not satisfied, because I apostatized; and they lied about me after my death. Saying that when I was engaged in fighting Sapor, King of Persia, and was wounded, that I recanted, and called on the Judean tramp for salvation. It is a lie, and glad am I to come here from the spirit world, and fling it back in their teeth. I died a believer in the Platonic philosophy, and although many centuries in spirit life, I know old Plato rears well. I was an honest man, led astray by priestly rule for a time, but I at length saw through their plan of salvation and cast it away; and I am not sorry I did. I am far happier to-day than are those who are going eternally around the monotonous heaven (hell I call it) of the Christians. No—no; a spirit must rise higher than that. It must reach a plane where it can think—not in one groove—but freely and without hindrance. I now, sir, in closing will say, I hope you will send such a flight of the arrows of truth into the ranks of these hypocrites, that they will be forced to abandon their deceptions. This is from that man belied by Christians and called Julian the Apostate. I lived in the fourth century.

[The above communication was omitted last week.—Ed.]

[We take the following from McClintock and Strong's *Ecclesiastical Cyclopædia*, concerning Julian. It will serve to show the manner in which one of the noblest of the Roman emperors has been slandered by his bigoted Christian enemies.—Ed.]

"Julian the Apostate, emperor of Rome A. D. 361-363, is especially celebrated by his able and vigorous, but vain attempt to dethrone Christianity, and to restore the ancient Greco-Roman Paganism in the Roman Empire to its former power and glory. He was the nephew of Constantine the Great, the first Christian on the throne of the Caesars, and was educated under the restraining influence of the court Christianity of his cousin, the Arian Emperor Constantius. The austere, monastic, intolerant, tyrannical and hypocritical form of this belief repelled the independent youth, and made him a bitter enemy of Christianity, and an enthusiastic admirer of the heathen poets and philosophers, whose writings, in spite of the severe prohibition, he managed secretly to procure and to study, especially during his sojourn at the University of Athens. The Arian pseudo-Christianity of Constantius produced the heathen anti-Christianity of Julian, and the latter was a well deserved punishment of the former. But he shrewdly concealed his real convictions and hypocritically conformed to all the outward rites of Christianity till the death of the emperor. His heathenism was not a simple spontaneous growth, but an artificial and morbid production. It was the heathenism of pantheistic eclecticism and Neo-Platonism, a strange mixture of philosophy, poetry and superstition, and, in Julian at least, in great part an imitation or caricature of Christianity. With all his philosophical intelligence, he credited the most insipid legends of the gods, or gave them a deeper mystic meaning by the most arbitrary allegorical interpretation. He was in intimate personal intercourse with Jupiter, Minerva, Apollo, Hercules, who paid their nocturnal visits to his heated fancy, and assured him of their special favor and protection. His moral character corresponded to his pseudo-philosophy. He was full of affectation, vanity, sophistry, loquacity and dissimulation. Everything he said or wrote or did, was studied and calculated for effect. His apostasy from Christianity, Julian dates from his twentieth year, A. D. 351. But while Constantius lived he concealed his pagan sympathies with consummate hypocrisy for ten years, and outwardly conformed to all the rites of the church. After December, A. D. 355, he suddenly surprised the world with brilliant military successes and executive powers as Caesar in Gaul, which was at that time threatened by barbarians; and won the enthusiastic love of his soldiers. Now he raised the standard of rebellion against his imperial cousin, and in A. D. 361 openly declared himself a friend of the gods. By the sudden death of Constantius, in the same year, he became sole emperor, and made his triumphal entry into Constantinople. He immediately set to work with the utmost zeal to reorganize all departments of the government on the former heathen basis. He displayed extraordinary talents, industry and executive tact. The eighteen short months of his reign comprehend the plans of a life-long administration. He was the most gifted, the most learned, and most active, and yet the least successful of Roman Emperors. His reign was an utter failure, teaching the important lesson that it is useless to swim against the stream of history and to impede the onward march of Christianity. He proved beyond a doubt that paganism had outlived itself, and that Christianity was the only living religion which had truly conquered the world and carried all the hopes of humanity. He died in the midst of his plans in a campaign against Persia, characteristically exclaiming (according to later tradition) 'Galilean thou hast conquered.'"

"Julian did not resort to open violence in his attempt to destroy Christianity in the empire. He affected the policy of philosophical toleration. He did not wish to give the Christians an additional glory of martyrdom. He hoped to attain his end more surely in an indirect way. He endeavored to revive heathenism by his own personal zeal for the worship of the gods. But his zeal found no echo, and only made him ridiculous in the eyes of the cultivated heathens themselves. When he

endeavored to restore the oracle of Apollo near Antioch, and arranged for a magnificent display, only a solitary priest appear in the temple and ominously offered a goose. He also attempted to reform heathenism by incorporating with it the morals and benevolent institutions of Christianity. But this was like galvanizing a decaying corpse, or grafting fresh scions on a dead trunk. As to the negative part of his assault on Christianity, Julian gave liberty to all the sects, in the hope that they might devour each other, but instead of that, he only gave new vigor to the cause he hated. He forbade the Christians to read the classical authors and deprived them of the benefit of schools of their own, that they might either grow up in ignorance, or be forced to get an education from heathen teachers. He assisted the Jews in rebuilding the Temple of Jerusalem, in order to falsify the prophecy of Christ, but the attempt, three times repeated, signally failed, by an interposition of Providence approaching to the character of a miracle. Finally he wrote a book against Christianity, in which he united all the arguments of Porphyry, Celsus, Lucian and other enemies before him and infused into them his own bitter and sarcastic spirit."

[Who can read that "Christian" account of the noble, brave, generous, wise, learned, good, and tolerant Julian and not see that he was as far before his Christian slanderers, as virtue before vice, or truth before falsehood. It is not the least convincing proof, of his unprecedented foresight, that he should, at the early age of twenty, have foreseen the awful career of the Christian church, and fully penetrated the dark and accursed designs of the Christian priesthood. That Julian was cut off so soon after beginning his grand and noble undertaking, was the direst calamity that ever befel humanity. His untimely fall was the one chance that gave the soul crushing superstition of Christianity the lease of life that it has had. How much longer that life will hold out, is a question of years not centuries, for from spirit life the falsehood, deception and fraud, that it has lived upon, is being revealed to the gaze of mankind. We cannot but feel that this return of the spirit of the great Julian, was intended to make us acquainted with the true nature of the work he began, in order that we might vindicate his memory. If we can possibly find the time we will fully defend the memory of Julian against his bigoted and prejudiced slanderers, in a special work. We will only say now, that the allegation that Julian tried to revive the Greco-Roman religious rites, is a monstrous falsehood. What he did seek to do was to substitute the philosophy of Plato for the religious superstitions of Christianity and "pagan" and thus raise his countrymen to a point they could never reach while enslaved by superstition and ignorance in the name of religion. We venture to say that the "Apostate" Julian holds a higher place in spirit life than those who were his defamers when here.—Ed.]

JULIA CLANCY (Leavenworth, Kan.)

GOOD DAY, SIR:—I am a Catholic and I take this road, as it is the only road that is open to me to let them know that I am still alive, and I'm in purgatory. I am out by request and I must go back again. The one who requested me to come is one that comes here and who can reach me in purgatory if he wants to. Now, as soon as I can get free I'm going to take advantage of my circumstances to send a few words to the folks in Leavenworth, Kan. I expect to be free and happy when the proper time arrives. I was about seventy-five years old, and I have a son-in-law and daughter, and I have been where I am to the best of my recollection and belief a year and a month. My name is Julia Clancy.

HANNAH GILSON, (Toms Brook, W. V.)

GOOD AFTERNOON, SIR:—I believed in the Methodist religion and died in the full faith and hope of being saved through the blood of the Lamb. My actual spirit experiences are entirely different from what my religion taught me to expect. You must first save yourself—must be true to your knowledge and not to your faith. "Faith," as the Apostle says, "is a hope in unseen things." That is foolishness. One fact is worth any amount of faith, and the facts I have are these—first, that heaven is not rest, and second, that rest is hell to the spirit. Desire for improvement is the great moving principle in spirit life. Once having established that in your spirit mind, and you are ever learning new truths—expanding as it were—and understanding the true purposes for which you were born as a mortal and developed as a spirit. I want no innocent blood shed for me now. I have risen above that; thank God! Sooner would I shed my blood for a brother or sister than be benefited by such means. This is the voice of Hannah Gilson, across the chasm of death, calling her relatives and friends to heed what she says. I lived at Toms Brook, near Cumberland, Md.

PHAAON ALBRIGHT (Topton, Berks Co., Pa.)

GOOD DAY, SIR:—I was a practical man engaged in farming and mining, and in fact always possessed more materiality than spirituality. I usually thought on spiritual things in this way; as I could not live but one life at a time, I would do all I could to make a success of my mortal life. Well, I succeeded, but did not live to be quite as old as I thought I would. I died at the age of sixty-six. I was an honest, (as the world goes), straight-forward man, and when I entered the spirit life, I had no peculiar ideas to keep me from sitting down comfortably at once. Now I want quietness and peace for a while. I might say I am laid up in the hospital for repairs. But I am not a man to be doing nothing long, and as soon as I get strength enough, I will be able to give further particulars. I might just as well say, right here, that it seems to me that everybody I have met since being a spirit, have all the characteristics that belonged to them as mortals. Some seem to learn and others are as dumb as ever. These are facts that have come under my own personal observation; and it is no matter how often I happen to return as a spirit, I will never talk about that which I know nothing about. As soon as I become entirely recovered from the shock of my mortal transition, I will find some medium through whom I can give what I observe as a spirit. I departed my earth life at Topton, Berks county, Pa., and my name was Phaaon Albright.

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PHILADELPHIA, SATURDAY, FEBRUARY 19, M. S. 33

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OUR NAUGHTY CHICAGO CONTEMPORARY.

The spirit enemies of Spiritualism are getting things so much mixed, that they will soon be wholly unable to know where they are, or what they are doing. It became our duty to drag them from behind the *Religio-Philosophical Journal*, and show to our readers that that paper was under their unrestricted control. It would seem from recent events, that in order to avoid the hot and continuous rain of shot and shell that we have poured upon their central position, they have sought to escape the punishment they were receiving, by endeavoring to divide our attention by opening fire from points where we had a right to expect support rather than hostility. In this manner they have assailed us from Brooklyn, Boston, Terre Haute, Cleveland, and even in this city, thinking that we would be diverted from the objective point of our campaign against these cruel and relentless foes of truth. The result has been, that finding they could make no impression by their cross-firing at us, they have elevated their pieces and firing over our head, they are playing havoc with each other all around us. One result of that cross firing has been to compel the main medial instrument of the enemy, Hudson Tuttle, to take to the open field, where he stands as the last hope of the hostile spirits that have controlled the *Journal*. This has greatly narrowed the work yet to be done, before a complete and irreparable defeat overtakes them.

From this time on, it cannot be misunderstood that the editorial writer of the *R-P Journal*, Hudson Tuttle, and not Col. Bundy, as has been supposed. Last week, under the headline, "The Cat in the Meal Bag," we showed that Mr. Tuttle was the author of nearly all the editorial articles in that paper, that we have, from time to time criticised. As neither Col. Bundy nor Mr. Tuttle have denied that such was the fact, it may be taken as confessed. The *Journal* of last week contains another editorial article which is undoubtedly from the pen of Mr. Tuttle. It plainly shows that Mr. Tuttle, a medium and recognized leader in Spiritualism, was the real author of the vile and untruthful attack upon the Terre Haute medium Mrs. Stewart and Miss Morgan, and their friends Messrs. Pence, Hook and Conner; and that Col. Bundy, who is no Spiritualist, allowed it to be done, in his name, by Mr. Tuttle.

It appears that Dr. J. R. Buchanan, sent a letter to the *Journal*, on January 20th, 1881, in which among other things he wrote as follows:

"It is important, too, that Spiritualists should be entirely liberal, and after being converted from the error of dogmatic opposition to truth, should forever renounce their dogmatism." [Would not be a good thing for Dr. Buchanan to say to heart this very proper advice? We think so. Ed.] "Fortunately there are a few who were born in liberality and have never stood in opposition to any new truth; but that many have renounced their dogmatism is shown in the acrimony and personality of discussions among Spiritualists. I would refer especially to discussions concerning psychometry and materialization. Certain photographs of materialized spirits at Terre Haute, have been psychometrically described by many psychometers, with entire unanimity in their expression, thus confirming the truth of the materialization. Unfortunately the truth of some materializations having been disputed by those who *had not seen them*; psychometry, coming in as impartial and innocent witnesses, and confirming the testimony of those who *had seen them*, has fared as witnesses usually do at the hands of blustering lawyers, whose cases they have marred by telling the truth.

"I have no disposition to apologize for deception in the case of pictures fraudulently produced or to reopen the discussion as to what has occurred at Terre Haute, but I must in justice to the truth affirm that the psychometric interpretations of the photographic pictures of Mary the mother of Jesus, and of St. Peter (not to mention others) have been most perfect illustrations of the truth.

and value of psychometry, and that I personally know that each of those pictures contains a great psychometric potency, and is of great value for the psychometric culture of the soul, as many can testify from experience. Their value arises from the fact that they are genuine pictures, and do bring to us by the psychometric law, which will be illustrated in my work on psychometry (now preparing), the spiritual potency of those pure and exalted beings. * * *

"The suggestion that this picture (that of Mary) was a mere copy of a statuette, is simply a piece of suspicious imagination, as it is known by the witnesses to be a true picture of the materialized spirit (whom they saw and touched), standing on a tambourine, and a minute's inspection shows it to be a faithful picture of the tambourine (recognized by certain marks) as well as of the spirit form of this noble woman, who is loved and admired by all who have any spiritual perception of her character, and who has since positively stated the correctness of this picture. I know that she recognizes it, and I know that she is one of the loveliest beings that ever illustrated the grand possibilities of human nature. What a heaven on earth we should have, if her spirit should have a controlling power among Spiritualists. I speak of my own direct perception and knowledge of her nature. To me she is as real as any being on earth, and I know that she is ever engaged in works of humanity now, not only in other lands, but in the sphere of my own observation."

Before we proceed to show up the naughtiness of the *R.-P. Journal*, we will stop to put a bee in the bonnet of Dr. Buchanan that will make him sensible, if anything can, of the fearful delusion that is holding and governing him. The time has come for Judge Lawrence to give an explanation of the manner in which the pictures were obtained that have gone so far towards destroying the public usefulness of Dr. Buchanan and our highly esteemed friend and contemporary, Mr. Charles R. Miller. Dr. Buchanan, it will be seen, insists that the photograph which he alleges is, and says he knows to be, a photograph of "The Virgin Mary, mother of Jesus," and that it is what it purports to be a genuine photographic picture of the materialized spirit form of that purely astrological and mythical being. Dr. Buchanan does not have anything to say about the manifestly fraudulent picture of Jesus of Nazareth obtained through *spirit* deception practiced upon Mrs. Lucy E. Lewis in the name of that personification of the Sun, the light of which is the only light that "lighteth all men" on this planet. We know that psychometry was applied to testing that picture as much as to the testing of the photograph of "Mary the mother of Jesus" and that it was by the psychometers made to appear as the photograph of "the Nazarene." We have shown in the clearest manner in former numbers of this paper that the alleged photograph of Jesus was a fraud perpetrated by lying spirits upon Mrs. Lewis with the manifest design of bringing disgrace upon Mrs. Stewart, the medium they used to accomplish their design, and to create hatred and contempt in the popular mind towards Spiritualism. Not daring to meet our demonstration of that point, Dr. Buchanan attempts to evade the issue therein raised by showing that the "Mary" photograph was undoubtedly the picture of a materialized spirit and not a statuette. He says: "The suggestion that this picture was a mere copy of a statuette is simply a piece of suspicious imagination." We will see about that. Dr. Buchanan further says: "A minute's inspection shows it to be a faithful picture of the tambourine (recognized by certain marks) as well as of the spirit form of this noble woman, who is loved and admired by all who have any spiritual perception of her character," etc., *ad nauseam*. We are exceedingly sorry to be compelled to put a damper upon this very pious and fervid revery, but it is better to do that than allow the enemy to carry Dr. Buchanan into hopeless captivity. The one point we made against the genuineness of the picture, in question, was, that it was manifestly a copy of a statue of a young girl supported on a pedestal of precisely the same material as the figure. We made that point after the most careful inspection of two copies of the "Mary" photograph, both of which were procured directly from Judge Lawrence, of Ann Arbor, Mich. One of the pictures now in the possession of Mr. — Adams, of Vineland, N. J., and the other was sent to us by a lady from the West, who assured us that it was procured directly from Judge L. There is no sign or mark about it whatever that shows that the support of the figure is a tambourine. We have shown the copy we have, to hundreds of persons, and without exception they have pronounced it to be, beyond all question or doubt, the photograph of a statue of a young girl, and not that of a woman; and that the figure stands on a pedestal of marble of the same piece from which the figure is cut. A few weeks since a gentleman from the West stopped to see us, and mentioned the fact that he had attended some of Mrs. Stewart's seances not long before. We asked whether he saw "Mary the Mother of Jesus" there. He said he had not, but that Dr. Allen Pence had shown him the photograph of her, which was undoubtedly genuine. He said we were entirely mistaken about the picture being a photographic copy of a statue, for he had seen the openings in the rim of the tambourine with the brass gingling attachments pointed out to him, and that they were plain to be seen. We then showed the copy of the picture we had, and we shall never forget the blank look of surprise that overspread his face when he saw it. He said that the photograph is not the one that Dr. Pence showed to me; that is certainly the picture of a statue. We showed him that the picture had been taken by a photographer at Ann

Arbor, Mich., the home of Judge Lawrence, who was present when the negative was obtained through Mrs. Stewart and who now owned that negative. It would thus appear that a second picture was taken, to get rid of the fatal blunder of the first. Will Dr. Pence or Judge Lawrence explain this? It is incumbent upon them to do so, if they are not seeking to impose a wilful fraud upon the public.

But we have proof of the spuriousness of that photograph that will end all dispute about this matter; and we demand of Dr. Buchanan and our friend Mr. Charles R. Miller, that they will either prove that what we now say is not, true, or that they will admit that they have been grossly, if not most disastrously imposed on. The day that we received the *Journal*, containing Dr. Buchanan's letter, a friend from Ohio was at our office, when the name of Dr. Peebles was incidentally mentioned. At once our friend said that Dr. Peebles was not as shrewd an observer of spiritual phenomena as he should be to give reliable information in relation thereto. He then stated that in the month of November last he went from Cincinnati to St. Louis on the mail steamboat Ben Franklin, and that on approaching the two entrances to the ladies' cabin, he was "struck back," as seamen say, at seeing on the ornaments glass between the two doors the precise picture a copy of which had been given him by Judge Lawrence as the photograph of "Mary the Mother of Jesus." Having the latter picture with him, he said he compared them with the greatest care, and found them to correspond in the minutest particulars, with the single exception that in front of the pedestal, in the picture on the glass, were inscribed the words, "Burns' Highland Mary." We then produced the copy of the photograph in our possession, and asked our friend if that was the photograph he had compared with the picture on the stained glass, and he said it undoubtedly was the same. Another friend who chanced to be present, said he had a distinct recollection of having seen the statue from which the photograph had been originally taken, and that it is beyond question an artist's ideal of Mary Campbell, the first sweetheart of Robert Burns, who died before reaching womanhood. We will, with the light we now have, soon be able to produce the statue itself, and we promise not to rest until we do. In the meantime we will send the photograph we now have to Cincinnati, and have it compared with the picture on the Ben Franklin, so that their identification will be settled beyond all question. But this is wholly unnecessary, for the photograph tells just what it is. It is manifestly the representation of a young peasant girl in the attitude of tripping to, or from, school, with book in one hand, and the other held up to her chin, gathering her flowing mantle to form a hood or covering for her head as if in deep thought. Her "sweet and sonsie face" is looking at the ground a few feet before her, and her beautiful features express the tenderest emotions of youth's purest and earliest love. Her dress extends below the knees, leaving her feet and lower limbs bare, and in the attitude of making a step. A finer conception of the gentle girl, immortalized by the love and song of Robert Burns, could not have been conceived. It is of this youthful figure that Dr. Buchanan says: "I know that she (Mary) recognizes it, and I know that she is one of the loveliest beings that ever illustrated the grand possibilities of human nature. What a heaven on earth we should have, if her spirit should have a controlling power among Spiritualists. I speak of my own direct perception and knowledge of her nature. To me she is as real as any being on earth, and I know that she is ever engaged in works of humanity now, not only in other lands, but in the sphere of my own observation." And this is the adulation that Dr. Buchanan lavishes on a most untruthful and lying spirit, who palmed off on Judge Lawrence, Dr. Buchanan, Dr. Pence, Mr. Miller and others, a photograph of the statue of "Burns' Highland Mary," for a photograph of "Mary, mother of Jesus." A pretty illustration she is, of "the grand possibilities of human nature." The tambourine dodge is effectually played out. The obliteration of the inscription on the pedestal of the statue is plainly visible, and accounts for what so much puzzled us, the mutilation shown by that part of the picture. How sensible, well informed, and learned men like Dr. Buchanan and Mr. Miller, could have been deceived by such shallow and manifest deceptions is amazing, and can only be accounted for on the principle that they have gone daft on the subject of psychometry, and the spirit materialization of the mythical mother of the great orb of day. These prominent exponents and advocates of psychometry, have struck a death blow to their "hobby" as the naughty *Journal* calls it. Again and again have we warned these prominent and influential men of the wreck of their usefulness if they persisted in pinning their faith to the skirts of that spirit deceiver, but to no purpose. What we expected has come, and the cherished scheme of "Christian Spiritualism," and the "scientific hobby" of psychometry, has been made a heap of rubbish, in the crash that has followed the infatuation which supposed that "Burns' Highland Mary," could be made to figure as "Mary, the mother of Jesus." These spirits had better have given Judge Lawrence, a photograph of Raphael's Madonna, if they wanted to carry out their pretended object; but as we have said their

pretended object was not their real object—which was to make those who would be deluded by their deception, appear as ridiculous as possible. In the case of Judge Lawrence, Dr. Buchanan, Dr. Pence and Mr. Miller, they have accomplished their real object with surprising success. We will wait to hear what these gentlemen have to say further, in justification of their endeavor to make that deception as prevalent as possible. The psychometry dodge of the deceiving spirits, is about as effectively played out as the tambourine nonsense. It is not pleasant to fight these spirit deceivers enconced as they are behind gentlemen, for whom we have nothing but the kindest feeling and good will. We have asked, implored and pleaded with the latter to spare us this necessity but in vain. The consequences must rest upon them—not upon us or the cause of Spiritualism. And now we will make our protest against the use that the *R.-P. Journal* has made of the foolish credulity of Dr. Buchanan and his psychometric contemporaries.

The *Journal* through the pen of Hudson Tuttle, in order to revive the exploded slanders of that paper against Mrs. Stewart, Dr. Pence and Messrs. Hook and Conner, says:

"In the *Journal* of Sept. 20, 1879, and several succeeding numbers, we published a startling array of evidence, most conclusive of the fraudulent character of the alleged spirit manifestations at Terre Haute. Part of this statement was a lengthy statement, under oath of P. P. Price, a photographer, in which he recounts, with circumstantial minuteness, how he taught Mrs. Stewart the art of taking fraudulent spirit pictures. Price's statement was supported by the sworn statements of other witnesses. This evidence clearly proves that Mrs. Stewart, with the assistance of Price at first, and afterwards without his aid, deceived her patrons by palming off on them pictures which she had copied from old negatives, as spirit pictures. The value of these depositions as evidence may be more fully realized by calling the attention of our readers to the law of Indiana relating to perjury. [Here the *Journal* copies the law and continues.] All of these affiants knew the consequences of perjury, and it is only fair to assume that Pence, Stewart & Co., would at once have had them indicted for perjury had there been any false swearing."

In an editorial article in the succeeding number of MIND AND MATTER, we showed that neither, not one of those so-called sworn statements had been attested by any person authorized to take oaths under the laws of Indiana, or if they were, that fact was not set forth in the pretended affidavits as published in the *Journal*, and that until that was done, or the reason assigned for not doing it, it was proof that they never had been legally sworn to. The *Journal* did not dare to respond to our impeachment of their dishonest conduct, and by their silence confessed their contemptible guilt as journalistic deceivers. That they should reiterate their falsehood concerning what it calls proof of the dishonesty of Mrs. Stewart, shows that they hope that their duplicity has been forgotten. The one grain of truth in Price's statement was the admitted fact that Mrs. Stewart had learned from Price the art not of taking fraudulent spirit pictures, but the ordinary photographic pictures. She was told that spirit pictures could be given through her mediumship, and it was necessary for her to know how to prepare the plates that would be required for that purpose. Many pictures, undoubtedly the exclusive result of spirit operations were obtained. The reputation of Mrs. Stewart as a medium had spread far and wide, and at length brought down on her the enmity and power of hostile spirits who sought, in every possible way, to fasten distrust and suspicion on her as a medial instrument. Mrs. Stewart, wholly unconscious of the devilish hostility which was besetting her, at request, gave sittings for spirit pictures; among the rest who sat with her was a gentleman, Ansel Edwards, of New Orleans. The result was that three photographs were produced, by spirit power, purporting to be the spirit pictures of his wife, his daughter, and his sister-in-law. Not knowing anything about the manner of the production of those photographs, Mrs. Stewart naturally supposed they were what they purported to be, and Mr. Edwards went away delighted, to show his spirit treasures to his friends. It was soon found that the photographs were copies of likenesses of Margaret Fuller, Mrs. John Jay and Mrs. Madison taken from a book entitled "Portrait Gallery of Eminent Women of Europe and America." Before the discovery of this spirit deception, pictures of what purported to be the spirits of biblical characters were obtained in the same way, and these being regarded of great importance and interest by those who received them, Mrs. Lucie E. Lewis and Judge Lawrence sent copies of them far and wide. That this was done innocently and in good faith, on the part of all concerned, except the spirit deceivers, we have not a doubt.

That Mrs. Stewart had any part or lot in any deception connected with the alleged picture of "Mrs. Stewart, surrounded by her spirit band," we know not. But from the fact that she did not deceive in regard to any other photograph she is entitled to the benefit of the doubt, in as much as Price, her accuser, acknowledged that he himself was guilty of the fraud and deception that he voluntarily charged Mrs. Stewart with, if the *Journal* can be believed even upon that point. The *Journal's* accusation of Dr. Pence, in that connection we leave the latter to answer, our column being open for that purpose.

The *Journal* then says:
 "We could give the inside history of the pictures of Jesus, and Mary his mother, and other

ancient spirits; but it is unnecessary. Suffice it to say it establishes the character of the pictures as completely as the evidence does those before mentioned."

Now, Hudson Tuttle and Col. Bundy, do you think that course is honest or proper on the part of such pure and truthful Spiritualists as you so loudly and persistently profess to be? It is your bounden duty if you know the "inside history" of the pictures of Jesus and his mother, Mary, and other ancient spirits; and that "inside history" shows them to be the fraud of Mrs. Stewart and not of Jesuit, bigoted spirits, to give that "inside history." That you have not attempted to do that very necessary thing shows one of two other things, either that you cannot give that "inside history," or that if you did do so, it would entirely exonerate Mrs. Stewart from your false accusations against her. In either case you are dishonest and untruthful journalists.

Hudson Tuttle and Col. Bundy then say:

"The matter of the Terre Haute spirit pictures briefly summarized, is as follows:

"1. Mrs. Anna Stewart is possessed of more or less mediumistic power, and genuine spirit phenomena have occurred in her presence, including, probably, full-form materializations.

"2. She practices fraud, and in this is aided by several confederates and protected by a body-guard styling themselves the 'committee,' who are either active or passive accessories to the deception. * * *

"3. Many so-called spirit pictures alleged to have been taken through Mrs. Stewart's mediumship have been proven bare-faced swindles. * * *

"4. In the face of the evidence adduced as to her dishonest practices, certain honest dupes believe that they have seen in Mrs. Stewart's presence the materialized forms of Jesus, the Virgin Mary, St. Peter and other ancient spirits, and vouch for the genuineness of the photographs of said spirits.

"5. Dr. Buchanan accepts the statements of those who affirm the genuineness of said pictures, and to offset the terrific array of testimony proving their fraudulent character, puts in as evidence of their genuineness his psychometric tests."

We here stop to ask those most untruthful accusers of Mrs. Stewart and her friends, what particle of proof have they or has any other person adduced to show that either of the photographs referred to in their fifth specification, were the result of dishonesty on the part of Mrs. Stewart? There is none whatever; while on the other hand there is the most conclusive and overwhelming evidence that banded Jesuit spirits in whose interest and aid the *Journal* has been run by Hudson Tuttle and Col. Bundy, did perpetrate a most wicked deception in the matter of the Jesus, Mary, Peter and other spirit produced pictures. Nothing shows this more fully than that a dozen mediumistic sensitives to whom those spirit produced photographs, were submitted for psychometric reading, all read them as they were made to read them by those spirit Jesuits, who are now besieging Dr. Buchanan, Mr. Miller, Judge Lawrence, Dr. Pence, Miss Leys, and other prominent and well known Spiritualists. Gentlemen of the *Journal*, rest assured, that you cannot shield the infernal spirit power that has captured you and the paper you are running, (at an ever lessening pace). We have clutched the villains, and out they must come, and no efforts of yours can save them from the exposure we have made, and will make, of all their devilish proceedings to crush the truth. You cannot saddle Spiritualism, nor Mrs. Stewart, nor Mrs. Stewart's friends with the fraud and deception, which they have themselves alone committed. Fiends! we have you and your fell power is already broken. Mend it you cannot.

We will for the present close with the simple conclusion that psychometry has received a fearful stab from its founder Dr. Buchanan, and its advocate Mr. Miller, in thus allowing the enemy to use it against truth in the manner they have done in this connection.

OCCULTISM—OLCOTTISM.

In *The Spiritualist*, of London, England, has been appearing for some time past the reports of Theosophic lectures by Col. Henry S. Olcott, the be-ad-dled disciple of Madam H. P. Blavatsky. In the issue of that paper of January 21st, is published a lecture in which Col. Olcott is reported to have said:

"Physicists know of the elements only in their chemical or dynamic relations and properties; but he who has mastered the Occult Sciences [And what are these, pray, that they should be designated by capital letters?] finds dwelling in fire, air, earth and water, sub-human orders of being, some inimical, some favorable to man. He not only comes to a knowledge of them, but also to the power of controlling them. The folk-lore of the world has embalmed many truths about this power, which is none the less a fact because the modern biologist turns up his nose at it. You who come from Ireland or Scotland [Col. O. was addressing European residents in India] know that these beings exist. I do not surmise this, I know it. I speak thus calmly and boldly about the subject, because I have met these proficient of Asiatic Occultism and seen them exercise their power. This is why I ceased to call myself a Spiritualist in 1874, and why, in 1875, I united with others to found a Theosophical Society to promote the study of these natural phenomena. The most wonderful facts of mediumship, I have seen produced at will and in full daylight by one who had learned the secret sciences in India and Egypt. Under such circumstances I have seen showers of roses to fall into a room; letters from people in far countries to drop from space into my lap; heard sweet music coming from afar upon the air, grow louder and louder until it was in the room, and then die away again out in the still atmosphere until it was no more. I have seen writing made to appear upon paper and slates laid upon the floor, drawings upon the ceiling beyond any one's reach, pictures upon paper without the employment of pencil or color, articles duplicated before my very eyes, a living person instantly disap-

pear before my sight, jet-black hair cut from a fair-haired person's head, had absent friends and distant scenes shown me in a crystal, and in America more than a hundred times, upon opening letters upon various subjects coming to me by the common post from my correspondents in all parts of the world, have found inside, written in their own familiar hand, messages to me from men in India who possess the theosophical knowledge of natural law. Nay, upon one occasion I even saw summoned before me as perfectly 'materialized' a figure as any that ever stalked out of William Eddy's cabinet of marvels. If it is not strange that the Spiritualist who sees mediumistic phenomena, but knows nothing of occult science, should believe in the intervention of the spirits of the dead, is it any stranger that I, after receiving so many proofs of what the trained human will accomplishes, should be a theosophist and no longer a Spiritualist? I have not even half exhausted the catalogue of the proofs that have been vouchsafed to me during the past five years as to the reality of Asiatic psychological science. But I hope I have enumerated enough to show you that there are mysteries in India worth seeking, and men here who are far more acquainted with nature's occult forces than any of those much initiated gentlemen who set themselves up for professors and biologists."

Where in that statement has Col. Olcott said one word to show that any of the wonderful things (supposing them to be true) which he states he has witnessed, was the work of "sub-human" orders of being, or that they were the result of the occult forces of nature. Col. Olcott does not pretend that he knows aught of the manner in which any of the phenomena he has enumerated, were produced, nor was he untruthful enough to state that any of the "men here (in India) through whom those phenomena became possible, know anything more upon that point than himself. If he or they have any such knowledge, it is about time they were giving it to the world, as they naturally would do if they could, and not wickedly conceal facts that the welfare of humanity demands should be fully known, if what Col. Olcott claims to be true is truth. If Spiritualism is not true and Occult Philosophy or Science is true; and if it is a fact that there are a class of men who possess the power and knowledge to control the occult forces of nature either in an "inimical" or "favorable" manner toward their fellow beings, then, one of three things should be at once insisted upon. Either those who seek to monopolize that knowledge and power should be destroyed; or they should be compelled to impart all they know upon the subject; or they should be compelled to desist from their exercise of it. We well know they possess no such knowledge or power as they claim, and that Col. Olcott and Madam Blavatsky, are being used by obsessing Jesuit spirits to sap the foundations of Modern Spiritualism, the destruction of which is necessary to prolong their predominance over their fellow beings. We saw as plainly four years ago as we do to-day, that this was the fact, and we have watched their movements to see what phase of opposition to Spiritualism would be developed through them. We well knew that Occultism and Theosophy instead of being used to explain spiritual phenomena or to advance Spiritualism, would be used to oppose the occurrence of those phenomena and to arrest that cause. It is a great point gained to have Col. Olcott and Madam Blavatsky, throw aside the masks they wore as Spiritualists, to lure prominent Spiritualists into the trap they were setting for them; and we are glad to know that except in the case of Emma Hardinge Britten, no prominent Spiritualists in America were so little grounded in their spiritual knowledge, as to believe in the existence of "sub-human" or elementary spirits, as the cause of spiritual phenomena. It would seem that Col. Olcott and Madam Blavatsky, or rather Madam Blavatsky and Col. Olcott are Spiritualists, notwithstanding their denial of that fact; but, being ambitious to rule, they prefer to "Rule in Hell rather than serve in Heaven." The only kind of spirits that these weak persons will have anything to do with, are the spirits that had their origin in fire, air, earth and water, and these imaginary spirit beings, that no superannuated person or child would be weak enough to believe in, these educated persons live and have their being with. Such infatuation can be accounted for on no other theory than that they are influenced to this folly by forces and power outside of themselves; in other words they are badly obsessed. That what they call Theosophy and Occultism has nothing on which to rest, is demonstrated by the fact that spiritual media without the faintest knowledge of the nonsense and humbug called by those high sounding titles, obtain all the results that these professors of the Black Art obtain through the same channels. To say that any sub-human spirit or elementary spirit produces the phenomena that occur through media, without the aid of the fraud, deceit and trickery of practitioners of Art Magic, shows that they are what they purport to be, the work of the most intelligent human spirits, and not the work of any description of beings below the human standard of development.

But even if it were true that such "sub-human" beings could possess the organisms, and control the actions of human beings, why should we not infer that they have taken possession and control of Madam Blavatsky and Col. Olcott, instead of the latter possessing and controlling those imps of fire, air, water and earth? We can see no reason why we should not do so. That Col. O. and Mme. B. should think that they are the masters, is natural, and only shows how completely they are subjected to the glamour of those elementary fantasies. Col. Olcott seems to think that his aban-

donment of Spiritualism to run after such a will-o'-the-wisp as the Occultism of poor benighted and soul-crushed India needs an excuse. As well might a Bedlamite apologize for losing his rational senses. It would seem that Occultism drags as slowly in India as elsewhere, although if it could exist and flourish anywhere, it ought to be in the country of its origin.

But among all the strange freaks of the enemy to destroy Spiritualism, we know of none more to be deplored than that the leading spiritual paper of Great Britain, *The Spiritualist*, should be made the vehicle for the propagation of theories and inculcations which, if true, must destroy the very thing it claims to know is true, and that it pretends to advocate as truth. We do not see any criticism in that pseudo-spiritual paper upon these inculcations of Col. Olcott, and therefore infer that Mr. Harrison is in accord with Col. O., and preparing the way for following his example in abandoning Spiritualism and taking up the cause of the sub-human spirits. Why must there be such a continual effort on the part of those who claim to represent Spiritualism to get away from the irresistible logic of its facts. We know no other reason for it than the influence of spirit bigots, who see in the triumph of Modern Spiritualism the destruction of their selfish and obstructive schemes to block the way of truth. It is an old saying that "those whom the gods would destroy they first make mad." In the light of recent events it may in like manner be truly said that those whom the spirit enemies of Spiritualism would destroy, they first make mad. Cease all this struggling to get away from Spiritualism, and strive only to put yourselves in rapport and accord with the spirit workers who seek, by the production of facts, to establish and promote its truth. Such schemes as the Harmonical Philosophy, Woodhullism, Diakkaism, Occultism, Bundyism, Christianity, Theism, have been resorted to by bigoted spirit enemies to arrest the work of beneficent spirits. That Spiritualism should have lived through the antagonism aroused by the attempt to carry out those schemes shows that it cannot be destroyed. The originators of those various attempts at diversion have found the end of their string. Let there be no more of this wasting of precious efforts to control and dominate the spiritual movement on the part of mediumistic persons. It can result in but one thing—the ruin of those who allow themselves to be used in that manner. Friends, one and all, be advised.

THE STANDING ORDER OF THE SPIRIT WORLD. "PRESS ON, FEAR NOT, FALTER NOT."

There seems to be a growing disposition on the part of our weekly Spiritualistic contemporaries to run after every trifling chip that is thrown by the enemy without hitting the truth; and this straggling tendency is anything but promotive of the work they claim to have in hand. When there are no more chips thrown, they fail to fall again into line, and run around hunting for some excuse for not taking their proper place in the on moving column of Spiritualism. As if there had not been enough of this kind of foolishness, to help matters along, a scheme was set on foot to encourage straggling, at first called the "Editor-at-Large project," and now called "Britten's secular press bureau."

These friends, one and all, seem to think that words written and spoken are more efficient than facts in the elucidation and propagation of truth, and hence devote so much of their attention to the multiplying of words that they almost wholly neglect the facts and the means of multiplying facts.

When the spirit world in 1848 succeeded through the mediumship of the Fox sisters, in establishing the fact of spirit control, by phenomenal manifestations of it, they struck the key-note of the grand anthem of the ages, which was to be swelled until the whole world should pause and listen. For a time nothing was thought of, on the part of those whose ears were attuned to the grand and soul stirring music from the other shore, but to put themselves in perfect accord with those who led the glorious refrain. Oh! how grandly swept on the ever rising cadence, until even the palsied ears of sectarian bigotry were reached, and a universal awakening to the greatest truth of all the ages seemed at hand. From that hour, now six years ago, discord, distrust, discouragement, doubt and cowardice have become disturbing elements, through which Spiritualism has had to force its way. All this has been the result of the unfortunate straggling from the route marked out by the spirit world for the spiritual movement. Instead of encouraging mediumship there has been a growing disposition to discourage, if not utterly suppress it. Instead of Spiritualists, or those professing to be Spiritualists, rallying to the defence of assailed mediums, it has become a fashionable occupation and common boast that mediums are being exterminated by Spiritualists. The great desire on the part of such unfaithful and selfish people, seems to be to "curry favor" with those who cordially despise them and hate the truth they seek to betray.

Spiritual mediumship and phenomena: facts are the only two things which the enemy fear, and the only things that will win the battle for truth, and the sooner this is recognized and acted upon by all who care to see truth prevail and error die, the sooner the complete triumph of the former will come and the end of the latter be reached.

Because we have acted upon this view of the matter, and kept up a continued rallying cry to make a stand at this turning point of the great battle; we have been assailed, misrepresented, and abused without stint, by nearly all the chip chasers, that are jostling and confusing each other with their clamorous jargon outside the proper line of march. One by one these inconsiderate allies of the enemy are falling to rise no more and their fate is striking fear into the minds of those who have heedlessly thought to follow them. Thanks to the spirit friends of truth and their mediums, the banner of Spiritualism moves steadily if not rapidly forward. New mediums are being developed in spite of all discouragement, old and battle scarred mediums are still in the field, the power and manifestations of spirit return greatly increased, and the proofs palpable regarding the after life, are more numerous than ever before. But one thing is now wanted, and that is, that all stragglers shall fall into line with the spirit advance-guard and press forward after them.

The true goal of the spiritual movement is the education of humanity in the spirit life as well as on the earth, as to what is necessary for the attainment of true happiness for all mankind. This can only be done by bringing the two worlds together, imbued with a correct knowledge of the true relations of these widely different conditions of life, to bring about a complete regeneration of the race in all that is pure, ennobling and benign. In the absence of such knowledge no true progress is possible.

If Spiritualists will seek one-tenth as much to learn and understand the natural laws underlying spiritual phenomena, as they do to mould the operations of those laws to meet the level of their ignorance, or the requirements of their narrow selfishness, what a change for the better would be seen in a short time. As a Spiritualist, forget self and think only of the common good. Your own welfare and happiness depends upon the latter course. At least show your disapprobation of all attempts to interfere with the efforts of those who, at every sacrifice, are co-operating with the spirit world in their efforts to propagate the truth. There are large numbers of Spiritualists who see the wisdom and feel the force of what we here urge, but who are utterly discouraged and make no effort to do what their feelings prompt, on account of the reactionary policy of the "self" brigade. Let all popularity seekers, and all moral cowards fall to the rear, for the time has come when the march of Spiritualism will admit of no such hindrance in the ranks. The man or woman who knows that Spiritualism is true and does not testify to that knowledge openly and unhesitatingly is a moral coward and not a true Spiritualist—the man or woman who pretends to be a Spiritualist, hoping to use Spiritualism as a stepping-stone to distinction or profit, is not a Spiritualist at all, and should not be recognized or tolerated as such. The place for all such is with the enemy, for they do the cause more harm than do its open and honest foes.

The demoralization that has, unfortunately, so long and alarmingly prevailed in the ranks of Spiritualism must cease. The work of the Provost guard has begun and justice will be fully done to all skulkers and stragglers. Do you hear?

BELSHAZZAR, KING OF BABYLON, PLAYING HOKUS-POCUS.

We feel it our duty to again warn Bro. Miller, of the *Psychometric Circular*, that he cannot be too vigilant in watching the movements of the spirit enemies of Spiritualism who are trying to get the control of his paper, as they did of the *R.-P. Journal* after they succeeded in bringing about the assassination of Stevens S. Jones. It is true that some of their artful ways are past finding out at times, but ordinary vigilance will prevent them from doing much mischief. Bro. Miller's greatest danger of being badly deceived by spirits is his perfect honesty and sincerity. He cannot find it in his heart to question the honesty of any of the spirits who come to him. We have been led to again caution our friend by the following facts as related in the *Circular* of the 15th inst. He says:

"Among the most powerful of the ancient spirits who are communicating in mortal life and who find ready access to the Modern World through the *Psychometric Circular*, is Belshazzar, King of Babylon.

"Let no one fail to read the eloquent address, written through the Cole medium, in Chaldean characters, and through the same instrumentality, translated into our own language. As will be seen in another column, Belshazzar demonstrated his presence, and authenticated his writing by several distinct processes. Considering the adaptability to the occasion, which called forth Belshazzar's address 'To the Spiritual Public,' there can be no two opinions as to the eloquence, directness and power."

Well, we say to Bro. Miller and to King Belshazzar (whom we prefer to believe is King Belzebub) that we have read the wonderful production of this spirit, deceiver and find it a truly pointless and manifestly bungling performance. We are sorry to be compelled to differ with Bro. Miller to its claims as a literary production. But it is not so much the production itself as the way in which it was produced that we have in hand at this time. Mr. Miller on that point says:

"About the middle of January, Mr. Cole brought to us a closely and finely written communication, in what he was told by the controlling spirit, was Chaldean characters. This writing filled one whole side of a quarter of a sheet of foolscap and half the other side.

"The circumstances under which the Chaldean writing was made, as stated to us by Mr. Cole, are

these: At midnight, in his own house, the medium found himself conversing with a spirit (the voice was heard by other members of Mr. Cole's family), but in an unknown language. The communicating spirit announced himself as 'Belshazzar' and requested Mr. Cole (the spirit now speaking in plain English) to record his utterances. This Mr. Cole expressed himself willing to do, but said it would be impossible, without spirit guidance, to write in a language wholly unknown to him. Going under control (the medium had previously been in a normal condition), the long and artistically written Chaldean message, was completed in a very short time, say fifteen minutes. Now, said the controlling spirit, 'I will interpret the Chaldean writing,' and Mr. Cole (still under this powerful spirit control) wrote the following:

Here follows the communication, which need not be printed for the purpose in hand. Then Mr. Miller proceeds to say:

"Now for the sequel. We exhibited the Chaldean writing, at both Everett Hall and Phoenix Hall conference meetings, reading, also, the translation of the same. A few days afterward Mr. Wm. R. Tice being in our office, we called his attention to the Chaldean writing as we had done to many others. What we greatly admired in this symbolic or character writing, was the elegance of the penmanship, and the artistic manner in which every letter was executed.

"Placing the paper—open, not folded—on our writing desk, we said to Mr. Cole, 'We can probably find some scholar in New York city, who understands the Chaldean language, and can, therefore, translate this writing.' Instead of folding this paper, and filing it among other spirit communications, we left it lying open upon our writing desk, intending to place it in our pocket-book, where it would be convenient next day, when we should meet (if successful in our search) with some scholar who could translate the Chaldean into our tongue.

"Shortly after announcing our purpose to Mr. Cole, he said, 'Claudius is present, and wishes to communicate.' We gave, as we invariably do, prompt response to the spirit's request for an audience; and, after a few brief, introductory remarks, Claudius said: 'We have taken the writing (Chaldean characters) and placed it beyond your reach.' Casting our eyes upon the writing desk, where a moment before we had seen the paper (unfolded and in a most conspicuous position) we saw that it was indeed gone, and that an invisible power, in a single instant of time, had taken the writing from its place, and 'placed it beyond our reach.'

"Claudius, and following him Belshazzar, gave full explanations of their purpose in taking away the writing. Without going further into detail, we will summarize the reasons, as we interpret the statements of the communicating spirits, for so unexpected and so unusual a manifestation.

"1. Claudius and the invisible forces, now centralizing around the Circular office, wished to give to Mr. Cole and ourself a signal instance and evidence of their well-nigh unlimited power.

"2. The communicating spirits chose this method of reminding us that, whenever we wished to have communications interpreted or translated by any other method than that pointed out by themselves, they should be consulted."

This is Bro. Miller's story of these certainly very strange spirit transactions. We think they show very clearly that the "invisible forces, now centralizing around the Circular office," are anything but reliable or friendly. In the first place, "King Belshazzar," it is admitted, was an English speaking spirit, and had no occasion to write the characters which Bro. Miller, without knowing anything about the language, pronounced to be Chaldean on no better authority than the assertion of "King B." In the second place, this "Babylonish king" did not assign any reason for making the medium write the alleged Chaldean characters, which it was most natural for him to have done, if he was acting in good faith with the medium. In the third place, if, in writing that quaint communication, he intended to show the power of spirits to make a medium write a language of which he did not even know the letters, why should "King Belshazzar" and "Claudius, king of the Volcians," be so unwilling to have a Chaldean scholar see those alleged Chaldean characters? We will answer. It must be manifest to any person that the whole theory was a fraud, of personating and untruthful spirits to impose on Mr. Cole's and Mr. Miller's credulity, in order that they might be made to appear as absurd as possible. It is but a sorry ruse for these manifest spirit dissemblers to say they went through that ridiculous performance to show their power and teach Mr. Miller and Mr. Cole a lesson. That was the last thing they intended to do, but if those friends will heed the warning we are giving, they will indeed have been taught a very valuable lesson. Mr. Miller, spirits who come to you telling you that you are not permitted to do what your judgment tells you is proper without first consulting them, are your would-be enslavers, and the sooner you teach them a lesson of your power, the better it will be for you and the cause you are sincerely endeavoring to advance. We know "King Belshazzar" and "Claudius, king of the Volcians," to be two unmitigated knaves, and will bet a big apple that the one can no more write the Volcian, than the other can the Chaldean tongue. Accept our bet, Bro. Miller, and let us call upon these royal spirit rogues to decide the bet. Try the spirits—keep trying them.

Mrs. JAMES A. BLISS, the noted materializing medium, of this city, will leave home on the first week in March for her trip to Kansas City, and will make arrangements to hold seances, on the line of travel, in Harrisburg, Pa.; East Liverpool, London and Cincinnati, Ohio; Oxford and Terre Haute, Ind.; Sterling, Ill.; St. Louis and Kansas City, Mo. Other arrangements may be made after this programme is filled. For further particulars address Mrs. James A. Bliss, No. 1620 South Thirtieth street, Philadelphia, Pa.

ALFRED JAMES'S APPEAL.

TO SPIRITUALISTS GENERALLY.—On behalf of Mr. Alfred James, through whom the communications have been given, that we have been publishing weekly for the past two years and four months, we beg leave to state his situation to you. Mr. James is naturally anything but a rugged and hearty man. His health never perfect, has been greatly impaired, in part by reason of his mediumship, and still more by the great privations to which he has been subjected on account of his cruel persecutions at the hands of Wm. R. Tice and his sympathizers, aiders and abettors. The gross and cruel falsehoods circulated to his prejudice as a medium, have driven business from him to such an extent: as to compel him to live in the most stinted manner. His principal resource for the sustenance of himself and wife has been what he has derived from our employment which has been necessarily less than one half of what he needs to make him even passably comfortable. We have hesitated to make this appeal on his behalf until we can no longer do so. He is now put to great expense to meet the legal proceedings which are necessary for his protection and vindication, and is as worthy of help from the friends of truth as the most worthy laborer in the vineyard of Spiritualism. It is true we may be misunderstood in making this appeal in behalf of one who is so fully identified with the success of MIND AND MATTER, and that we may be regarded as being animated by a selfish motive, but when duty demands it we are willing to risk being misunderstood. Friends, we assure you there are few such medial instruments for imparting spiritual knowledge as Alfred James, and none whose integrity as a man and medium transcend his.

Contributions for his benefit may be remitted to ourself, and all amounts will be acknowledged publicly in this paper, or receipted for privately as preferred by the donors.

J. M. ROBERTS,
Editor of MIND AND MATTER.

WM. R. TICE'S TRUE INWARDNESS.

It has now been nearly two years since Wm. R. Tice and other sympathizers with Hudson Tuttle and John C. Bundy, in the cities of Brooklyn and Philadelphia, set about the disgraceful undertaking of discrediting the mediumship of Alfred James, intending thereby to discredit ourself and paper. The dishonorable and dishonest means that he and they resorted to to accomplish their object we have fully set forth in the past, and most of our readers are acquainted with the facts in question.

At this late day, Mr. Tice has found it necessary to revive the recollection of his complete discomfiture by instituting legal proceedings to endeavor to salve his wounded pride. Mr. James, against whom the vilest and most untruthful slanders had been publicly circulated, felt that he could no longer endure the gross wrong that had been perpetrated against him, determined to take action against this hypocritical professor of Spiritualism. He, accordingly, complained against Mr. Tice for having illegally libelled and assaulted him. The complaint for libel was dismissed by the magistrate because the libelous allegations were published in the *Banner of Light*, and although over the signature of Wm. R. Tice, the mere production of the papers containing the libelous matter was not proof of the fact that Mr. Tice was the author thereof. It was, therefore, necessary for Mr. James to call Mr. Tice to the witness stand, who, on being asked whether he wrote and published the libelous articles, refused to answer, on the ground that he could not answer without incriminating himself. This was equivalent to a confession of guilt, the responsibility of which he dared not face. Mr. James's charge against Tice for assault and battery in connection with Howard Shrympser, — Baldwin, Mrs. Dr. Mary Pratt and Mrs. — Hunt, ended as follows: Mr. Tice and Mrs. Dr. Mary Pratt were bound over to answer at court. The Grand Jury saw fit against justice and evidence to ignore the complaint against each.

Mrs. Dr. Mary Pratt, with that loving, kind, gentle lady-like sense of propriety for which she is so distinguished, lodged a complaint against Mr. James for having purjured himself in his testimony against her. On this complaint Mr. James had a hearing on Monday last before Magistrate Smith, at which hearing Wm. R. Tice came all the way from Brooklyn, N. Y., voluntarily to help his kind and gentle and lady-like associate in the assault upon Mr. James and his mother. Both of them testified with such manifest prejudice as to display the malignity that was rankling in their breasts, because Mr. James dared to appeal to the law for justice against their unlawful treatment of him in assaulting him as they did. Mr. James waived all legal formalities and gave bail to answer at court.

After the close of the hearing, Mr. Tice, before Mr. James was released by the officer who had him in charge, went to Mrs. James, and with professions of sympathy and high personal regard for her, set about the congenial occupation, of such a man of trying to make that deeply wronged woman an enemy of her husband—telling her that she had married a dishonest man and one who was unworthy of her love or confidence. This is the man who has sought the ruin of as good and faithful a medium as was ever chosen by the spirit-world to aid them in the propagation of truth. Mr. Tice does not deny that Mr. James is a genuine

and very important medium and has more than once to our knowledge publicly admitted that he is; and yet this man, to gratify his insensate desire for revenge upon an unoffending man, did not hesitate, in the meanest manner, to endeavor to alienate his wife from him. In his prosecution of ourself it is not justice, but revenge that he seeks, for both before the civil and criminal suits were brought against us by him, we voluntarily offered to retract anything we had published of him that was not just, true and proper for us to have done as the editor of MIND AND MATTER. Mr. Tice in both instances responded by bringing suit, thus admitting that we had said nothing that was not true, just and proper in the premises. The proceedings instituted against ourself were meeting as the prosecution proceeds, and have no fear of the result. We deem it proper to say this much by way of letting the public know who it is that is seeking to crush us and our paper. We are not crushed and will not be crushed, depend upon it.

Mrs. Crindle in Chicago.

Editor *Mind and Matter*:—It was my good fortune to attend a reception given by Mrs. Elsie Crindle, of San Francisco, Cal., at Mr. Martin's handsome parlors, at which she gave one of her materializing seances which have so often been described. There were about seventy-five persons present. I never saw better order in so large a circle. Nothing occurred to mar the harmony of the occasion, and as a result, materialization was very good, two forms appearing at one time. One form came out several paces and asked for a pair of scissors, which were given to her, when she cut several pieces of hair from her head and gave it to different ones in the circle. The hair was very light blonde; the medium's hair is dark brown. A little girl about five years old came and sang, and said her name was Effie. I think it will not be necessary to go into a rehearsal of each test, as plenty were given. I will say, at another circle I attended, Mrs. Mand Lord was present: four forms appeared at the same time, two coming to the door with the medium as she came out of the cabinet.

One of the pleasing incidents of the evening was the presentation of a handsome ice pitcher, on which was engraved "Elsie, from her Chicago friends." It was presented by Mrs. Stimson in a few remarks, that I think met a response from every heart. She said: "Mrs. Crindle, as you are about to return to your home on the Pacific coast, your friends have felt that they wished to testify their appreciation in a tangible manner, and in presenting this token of our regard to you, it is but a slight expression of the gratitude we feel for the brightness that has been brought into our lives by your spirit band through your mediumship. We shall ever remember, dear Mr. Gruff, loving Stareye and darling little Effie; their visit will ever be remembered as one of the bright spots in our lives; Mr. Bird of whom we have seen but little, but that little has impressed us with his goodness and high development of character; and, dear friend, let me say to you that you will have the prayers and good wishes of hundreds to whom your presence has brought light, peace and comfort into their lives, and may your own life be as bright as this beautiful pitcher, and may you drink deeply from the eternal fountains from which all truth and justice must flow—and may you go on to still greater and higher developments, growing stronger and stronger in your spiritual gifts, and although we may never meet you again on this earth, we know we shall meet you in the great beyond, where we will all be known for what we are, and you will fully realize there the great work you have done for poor humanity. We shall watch your course with great interest, and hope the day is not far distant when we shall hear of the glad word even from the Pacific coast as we now say to you: 'God bless you, Elsie Crindle, and your spirit band.'"

After a very pleasant evening, it was closed with every one shaking hands with the medium and saying, God bless you.

ONE WHO WAS THERE.

Special Notice from "Bliss' Chief's" Band. ME, Red Cloud, speak for Blackfoot, the great Medicine Chief from happy hunting-grounds. He says he loves white chiefs and squaws. He travels like the wind. He goes to circles. Him big chief, Blackfoot, want much work to do. Him want to show him healing power. Make sick people well. Where paper go, Blackfoot go. Go quick. Send right away. No wampum for three moon.

This spirit message was first published in MIND AND MATTER, January 10th, M. S. 32, with the announcement that "Magnetized Paper" would be sent to all who were sick in body or mind, that desired to be healed, also, to those that desired to be developed as spiritual mediums, for three months for three 3-ct. stamps. The three months have now closed with the following result:

3,405 persons have sent for the paper by mail. 1,000 persons have received it at the office; and the hundreds of testimonials that have been received of its wonderful work in healing the sick and developing mediums, prove that Red Cloud and Blackfoot have faithfully kept their promises. That all may have an opportunity to test the merits of the paper, the price for the future will be as follows:—1 sheet, (postage paid,) 10 cents, 12 sheets, \$1.00. Send a silver ten cent piece if you can. Address, James A. Bliss, 713 Sansom Street, Philadelphia, Pa.

A Proposition.

I am prepared and will send to any one address, direct from my office, one sheet of "Blackfoot's" Magnetized Paper, postage paid, every week for one month for 40 cents; two months for 70 cents; three months for \$1.00. Address with amount enclosed, James A. Bliss, 713 Sansom St., Philada.

Mediums' Home Fund.

We, the undersigned, subscribe or pledge the amounts set opposite our respective names, to found a national home to give relief and sustenance to worthy, needy mediums in the United States.

NAME	AMOUNT
Am't previously acknowledged in MIND AND MATTER	\$65 74
M. Wheelock, M. D. V. D. Louisville, Mo.	2 00
Mary J. Bradford, South Boston, Mass.	1 00
Catherine Standwood, " "	1 00
Margaret McDonald, " "	1 00
Susan A. Dorr, Annesquam, Mass.	1 00
Total Paid	\$71 74

PLEDGED.

Pledges previously acknowledged in MIND AND MATTER \$246 00
Mr. Geo. Hall, Treasurer of the Mediums' Home Organization, will receive and acknowledge your contributions. Address, No. 482 West Liberty Street, Cincinnati, Ohio.

A Chicago Medium's Generous Offer.

No. 7 Laffin St. cor of Madison St. To those who will subscribe through me for MIND AND MATTER one year, I will give a sitting for spirit tests. This offer to hold good for six months from date. Yours Respectfully,
Mrs. MARY E. WEEKS.

Generous Offer by a Well-known Cincinnati Medium.

To those who will subscribe to MIND AND MATTER for six months I will give a sitting for business or otherwise, by a card from J. M. Roberts, the editor, free of charge. This offer to hold good for as long as MIND AND MATTER exists.

Mrs. A. M. GEORGE,
Rooms 14 and 15, 114 Mass Ave.
Indianapolis, Ind.

Dr. Dobson's Liberal Offer.

For the purpose of extending the circulation of MIND AND MATTER, I make the following offer to any person sending me \$1.25 and two 3-cent stamps they will receive MIND AND MATTER for six months, and I will answer ten questions of any kind and examine any diseased person free (by independent slate writing). Send lock of hair, state age and sex and leading symptoms.
Maquoketa, Iowa.] Dr. A. B. DOBSON.

Dr. R. D. Goodwin's Grand Offer.

Having been a constant reader of your valuable paper, and believing it should be in the house of every progressive family, we make the following offer, to stand good for one year. We will correctly diagnose any disease, or give one treatment to any new subscriber to your paper, on their sending the price of one year's subscription, with postage and request for our services. Address Dr. R. D. Goodwin, New York Eclectic Institute, 1317 Morgan Street, St. Louis, Mo. For advertisement see seventh page.

A Mediums Valuable Offer.

GRAND RAPIDS, April 20, 1880.
Dear Brother:—Seeing that through the columns of MIND AND MATTER, a work can be done to the advancement of spiritual progress, I thought I would make the following offer. Any person sending me \$2.15 and two three cent stamps, I will give either a medical examination or business consultation, and will forward the same to you to secure to them MIND AND MATTER for one year. Yours respectfully,
Mrs. DR. SAYLES,
365 Jefferson Ave., Grand Rapids, Mich.

Dr. J. C. Phillips' Liberal Offer.

OMHO, Wis., Jan. 14, 1880.
Bro. Roberts:—You can say in your paper that any one subscribing for your paper through me, and sending stamps to prepay answer, will receive a psychometrical reading; or should they prefer a medical examination, by giving two or three leading symptoms, (to facilitate) will receive the latter. Send lock of hair.
Dr. J. C. PHILLIPS,
Psychometrist, Clairvoyant and Magnetic Healer.

A Vitaphic Physician's Kind offer.

DEAR FRIEND OF HUMAN PROGRESS:—I have not time to seek subscribers to your valuable paper; but I will offer this inducement to every person sending me two dollars (my usual price) and with it a lock of their hair, age, sex, etc., with postage stamp for answer; I will make for them a full examination of their case—give diagnosis and advice, and will forward their two dollars to you to pay for them a year's subscription to MIND AND MATTER.

This offer remains good for all time.

J. B. CAMPBELL, M. D., V. D.
266 Longworth St., Cincinnati, Ohio.

A Most Valuable Offer—Spirit Obsession Diagnosed.

BROTHER ROBERTS:—You may say in your paper that I will give a free examination of persons who would like to know whether they are obsessed or not, if they will subscribe for MIND AND MATTER six months or one year. Any person accepting this offer must send a note from you to that effect. All applications by letter must contain a lock of hair of the applicant, age, sex, etc., and one three-cent postage stamp. Address B. F. Brown, Box 28, Lewiston, Maine. This proposition to remain open until further notice.
B. F. BROWN.

[We regard the above proposition of Mr. Brown as a most important one to the afflicted apart from the interest we have in it.—Ed.]

PHILADELPHIA MEDIUMS.

Mrs. H. D. Chapman, Medium for the sick in body and mind. No. 1208 Mt. Vernon Street.

MRS. JAMES A. BLISS, Materializing medium, will until further notice, hold a Select Materializing Seance every Sunday, Tuesday and Friday evenings at 8 o'clock, at her residence, No. 1620 South Thirtieth Street, Philadelphia, Pa. Private Seances by special arrangement. Take Thirtieth street car, green light, to Baltimore depot, exchange for one horse car to 1620 South Thirtieth St.

LEONARD J. ABBOTT, Magnetic Healer. Paralysis and all nervous affections a specialty. Treatments from \$1.00 to \$3.00. Special terms by addressing 1223 North Third Street, Philadelphia.

Dr. Henry C. Gordon, Materializing and Slate Writing Medium, 691 North Thirtieth street, Philadelphia. Select seances every Monday and Friday evenings at 8 o'clock. Private sittings daily for Slate Writing tests and communications.

Mrs. Loomis, Trance and Healing Medium. Diagnosis of cause from lock of patients hair by mail 50 cents. Medicines prepared when desired. Three (3) questions on business answered by mail 30 cents. Mrs. Loomis, 1312 Mt. Vernon Street, Philadelphia, Penna.

Mrs. Tillie R. Beecher, Trance Test Medium, No. 2317 Madison Square. Sittings daily; Communications given both in German and English.

Mrs. E. N. Powell, Business and Test Medium. Sittings daily from 9 a. m. to 9 p. m., at No. 258 North Ninth Street.

Mrs. Hohloch, German Trance and Test Medium. Circles every Wednesday and Sunday evenings. Sittings daily, 1311 North Front Street.

Dr. Roxilana T. Rex, Healing and Test Medium, 446 York Avenue, Mondays, Tuesdays and Thursdays. Diseases of women a specialty. Consultation free. Consultation by letter, enclose three 3-cent stamps. Developing circle Tuesday evenings.

Mr. and Mrs. T. J. Ambrosia, Slate Writing, Clairvoyant, Trance and Test Mediums, 1223 North Third Street. Circles every Sunday, Wednesday, and Friday evenings, also every Tuesday at 2.30 p. m. Consultations daily from 8 a. m. to 6 p. m.

Mrs. A. E. DeHaas, Clairvoyant examination, and magnetic treatment. Office hours from 9 a. m. to 12 m., and 1 p. m. to 4 p. m. No. 1231 North Fifth st., Phila.

Alfred James, Trance, Clairvoyant and letter medium. Test circles Tuesday and Friday evenings. Sittings daily, No. 2 Rear of 1229 Vine street.

Mrs. Katie B. Robinson, the well-known Trance-test medium, will give sittings daily to investigators, at 2128 Broadway street.

Mrs. Carrie Crowley, Trance Test Medium, will give select sittings daily from 9 A. M. to 5 P. M., at No. 821 Elmworth Street.

THE WORD,
Princeton, N. J.

HOMEWARD BOUND.

BY JNO. CHURCHMAN.

Mariners upon the pathless sea,
Drifting, wind driven, o'er our planet's round;
Whate'er the fortunes of their course may be,
Tho' mild the climes and fair the lands they see,
They trim their sails with aye more hearty glee
When homeward bound.

So we who voyage life's uncertain waste,
Where fickle winds and rocks and shoals abound,
Tho' all the joys of summer seas we taste,
We feel a secret longing when at last,
The high meridian of our journey passed,
We're homeward bound.

But as the sailor while he braves the sea,
Shapes the conditions that his home surround;
Nurtures the branches of his social tree,
To fruit in discord or love's harmony;
Just as he lays his course, so will be
That home when found.

So may we labor through life's restless way,
Though trials oft our firmest faith confound;
Train purposes and deeds in such array
That light with glories of perennial day,
And warmed with fires of love's communion, may
Our home be found.

Burlington, N. J.

THE WOMAN WITH THE LANTERN.

BY H. W. BOOZER.

One fact in Spiritualism, thoroughly studied, will disclose more knowledge and better elucidate the laws governing spiritual things than many such facts only perceived; and this is our excuse for the second presentation of this subject.

On the second day of January last a well known inspirational lady speaker addressed an audience in this city on the theme of Spiritualism as contrasted with Materialism. The discourse opened with engaging interest, and it was evident to the observer that the audience were rapidly coming into sympathy with their speaker, when the woman with the lantern entered and came up the aisle. Seeing a vacant seat between the speaker and the organ to the left, she, without halting, went for it, and sat down, facing the audience. She was dressed in a garb which was intended to represent the "Witch of Endor." A man's square-shaped black felt hat, a scarlet sash and a tall black rod held in her right hand and resting on the floor, were among the noticeable things in her general appearance. But the specially repellant object worn, was a contrivance of two horrid plates of gold, suspended from the cartilage of the nose; which while covering the mouth from sight, dangled with more or less clicking and clanging with every motion of the head. The face, otherwise, was so partially hidden that it gave her a strange, weird look, and the spectacle was altogether of so grotesque a character that she was of necessity, as she doubtless intended to be, the object of attention and interest of the assemblage present. With difficulty the speaker proceeded. The interest gained was lost, and it became very evident to all that the occasion was one of effort to entertain and not one where there was much to say, with just the time and place to say it. Once only during the session did the audience so come in rapport with the speaker as to be oblivious of all else, and that for a short time only. At the close the venerable chairman, with fine tact, prevented an opportunity for speech-making by the woman of Endor, by hastily announcing that "the organist will now favor us with some music, at the close of which the audience will consider themselves dismissed." The music began. The "witch" seemed determined to make the most of the opportunity for display, and lithely danced, while the repellant clang of the gold plates mingled with the music of the instrument and the voice of the organist. Then, placing a note on the speaker's desk, she danced her way down the aisle and vanished.

As the music ceased, the chairman again arose, and, again addressing the assemblage, briefly stated some facts concerning the eccentric spectacle just witnessed; referring mainly to her supposed harmlessness, her non-connection with Spiritualism and her professed symbolic representation of the real Christ taught faith—concluding with reading the contents of the note, which proved to be a verse in Proverbs, as follows: "As a jewel of gold in a swine's snout, so is a fair woman without discretion." The "fair woman" was understood to be the lady speaker, and her lack of "discretion" was proved by her advocacy of the immortality of humanity, when the wisdom of Endor could have explained that there were no such things as spirits, for the reason that people when dead slept till the resurrection morn.

The speaker occupied the same place again in the evening, and it was noticed that her effort was in every respect so much better than that of the morning as to scarcely admit of comparison. The woman with the lantern was not present. It was also surmised that the spirit enemies of Spiritualism, which accompany the latter, were also absent; or, if not, certainly powerless to do harm.

She lives here in a house that stood empty some time previous to its present occupancy, and for protection from the missiles of mischievous boys, the windows next the street were boarded up, and have so remained. This building she euphonically denominates "the barracks." If you have a friendly reception, she will ask you to take off your shoes, as you are about to tread on sacred ground, and you will then be invited into her "sanctuary." This is an apartment containing a large outspread table, upon which and hanging on the wall back and over it, are to be seen all the articles worn and the symbols used in the trans-action of her "work." Here are the trappings and tinsel of priestcraft in all their minutia and munificence. Caps of monk or cardinal hung with twenty dollar gold pieces and some with ten dollar pieces. Aaron's budded rod. The wooden neck yoke, described in Scripture phrase as "easy and the burden light." The "jewels of gold." The trumpet whose shrill note has often perhaps been heard by the beholder. The not to be forgotten and omnipresent cross. The ark of the covenant. That most valued advertisement, the lantern. Dresses, more peculiar than otherwise. The serpent in brass. The priestly stole—that insignia of rank, which, to be more truthful than humorous, "smells rank to heaven" with its doings by humanity throughout the ages. The candles of the Lord stand in pleasant company with numberless paraphernalia, of which this is a very imperfect enumeration.

On the subject of dress, truth can be learned even from those who prostitute it to devilish uses and who make it a means to unworthy ends. The wearing of a costume which is so unlike that of the accepted mode as to make the wearer an object of remark, criticism or aversion, is a trial which few are able to undergo. The subject of our sketch

is reported as saying, that at the beginning of her career, she was not an exception in this particular. It seemed as though she could meet death easier than wear that which she "was commanded to by God Almighty." Habit, however, carries with it a mighty power; and as the rock gradually melts under the friction of the rippling stream, so each time the trial became lighter, till the equilibrium of her daily life was established, and the painfulness of this experience became a thing of the past. Before this result was effected, a new world was opened to the wearer, in the unfolding of the psychological power of dress. As the change so gradually but surely came to her own consciousness in the wearing of outlandish apparel, so also in a wonderful way came a change in the public mind. A version gave place to curiosity, and this in turn to speculation and study on the phenomenon presented. As time went by, with the interchange of ideas on the subject by the public, this interest augmented to itself a force and power, till the spectacle of oddity in dress as connected with this especial character, became to her an advertising agency second only to the lantern itself, and suggesting the probability of the latter's being finally entirely superseded by it.

Now, as the rain falls on and enriches both "the just and the unjust," so what can be done for the perpetuation of error and the subversion of truth can also be used for what is right and true; and the means used to accomplish bad ends, are in principle equally effective to develop the beautiful and the good.

A great wrong needs to be righted in the impracticable; and what is worse, the disease and death producing character, of the dress of woman as compared with that of the other sex. With all the apathy and blindness induced by universal habit and custom, we cannot but be painfully conscious of the ever present fact, that the physical form of woman, in all climates and temperatures, and their unavoidable frequent changes, is, one-half of it, from the manner of dress, thrust out almost unprotected in the dampness and chill. While man, whose occupations are mostly in the open air, which promotes hardiness and ability to withstand changes, is clothed as warmly on the lower as on the upper half of his body, woman, accustomed to the more enfeebling atmosphere of in-door life, is clad in a garb which man with all his hardihood, would not consider himself able to wear and preserve life and health. This same insufficiency of clothing from the waist down, is universally used for the child, and while the boy grows hardy and retains health into manhood, the girl is sickly when she comes to puberty, which is a great trial to her physical life, and enters womanhood carrying with her the evident signs of corroding disease—"delicate."

The remedy suggested by the practical mind of the reformer is embodied in the Bloomer dress. This provides a warm and comfortable covering, and the removal from the pelvis of the weight of the clothing, which of itself is very productive of disease. Invention and improvement, however, have through the use of suspender and elastic, done away with the latter difficulty in the present accepted modes; while the first still remains, with the obvious fact that long skirts impede movement and are a clog to physical expression in the active duties of life. But, while ideas of a practical character innovate on the absurdities of habits in other directions, the Bloomer costume makes little or no headway in the way of general acceptance.

There are reasons for this, it is well to consider. It is not because of its differing from custom, as, in their respective places, the dresses for masquerades and theatricals differ fully as widely, and within their limit could scarcely be more popular. Any dress innovation must, as an essential, have in it an element of artistic beauty that will of itself commend it to the beholder. An element of success being richness and beauty, one of failure is poverty or ugliness. The recommended costume has had high elements of failure, and especially the last, in the shape of the pants. A man's pantaloons, in their downward termination, are suggestive of firmness and strength, and so in harmony with the masculine character. Any use of this form of covering for woman puts her own feminine requirements aside for a weak imitation of the masculine. This was the great mistake of its originator, and was induced by a concession to a corrupt public opinion and a fear of the formidable Grundyism which would deny to woman nature's ways and means of locomotion. To the eye of the artist there is nothing in the world more beautiful than the infantile leg and foot; and to the uncorrupted, that of the adult is equally so, irrespective of sex.

The continental covering, of tights to the knee, keeping the continuation of the form upward, is nature's most beautiful expression in the art of dress. This was too great a departure in a new costume, and fear prompted a compromise which saw no other way than this weak imitation of the masculine pants. Nature and art alike protest against it. It is generally supposed that the exposure of the lower limbs, thus making an element of immodesty, has been the cause of the almost universal disinclination to relinquish that absurd impediment to action by woman in length of skirts. We think this is, at least partially, a mistake, as nature decides it otherwise. There is a natural real reason why the instinct of humanity protects the reproductive portion of the human organism from the gaze of others through the prompt action of the faculty of secretiveness. It is comprised in the fact that the most sacred relation of life is one belonging to the parties who enter into it, and to no one else; and that which is suggestive of that relation also belongs by nature's right only to such parties. This is not so of the leg more than of the arm, and therefore, in nature, this reason has no application.

When we treat of the philosophy of dress, we must go down to foundation facts and first principles. Building according to the authority of nature, we commend our structure to the higher understanding and tastes of humanity, and we build something that will endure. The Turkish trousers which, though awkward and baggy, were gathered in a band around the ankle, were an innovation in the right direction, and have been worn with the whole costume richly and tastefully made, but in harmony as an accessory, so as to elicit general admiration. But nature's own model, the leg, firmly shaped, is so important a part of the *tout ensemble* that the imagination must have become terribly corrupted by the perniciousness of habits and customs, to see in it any element of immodesty. This foulness of the imagination cannot be corrected by any pandering to it, but requires thoroughly radical action, based entirely on the right, the true and the beautiful. Objection cannot be raised on the ground of ill-

ness lines, although, invention, all busts are now beautiful, and the same invention will clothe the lower portion of woman's physical form with perfection.

The preparation of the way for the wearing of health-promoting costumes can only be made by the cultivation of the individuality of woman to a point which will involve perfect independence of action. This point seems to have been gained by the woman with the lantern. Without embarrassment in any sense whatever, she wears what she pleases.

As the work of Spiritualism is very largely the individualization of the one who makes it his study, so it is not improbable that a reform of this profound character, which will so greatly bless suffering humanity, shall come through and of it. The word "spirit-control" is a misnomer; as the great work of the master minds on the spirit side of life is, through reflex action, to individualize others, and especially their mediums. When this process shall have gathered force enough, these will be independent of the ape-like imitation of prevailing habits and costumes, and will wear that only which comports with their individual tastes, and which is in harmony with those special characteristics which make up their distinct personalities. And when our loved mediums, who thus stand between us and the wisdom that is above and beyond us, by example shall elevate themselves in harmony, health and attractiveness, the masses who wait on their angelic ministrations will be moved in the same direction. Then the question will not be, as now, like the next link in the animal creature below us, the brute who originates nothing and does nothing but what he sees others do, "Is it the style?" but rather, in the spirit of the gods above us—Is it a thing of use, health and beauty?

Individualism in dress is one of the great attainments of the world's future. Let all who read this, by all means in their power and in all ways that they dare, steadily push reform in this direction, till at least one of the slaveries that now oppress woman, the slavery of dress, shall be no more. When she dresses otherwise, that is, as she tastefully pleases, irrespective of the dictation of fashion or its authorities, but obedient only to the dictates of the highest and best in her own nature, it is but a step to the right consideration of that part of her physical form now so illy provided for and wickedly abused; and we cannot do less than say to the noble list of lady martyrs to a great truth, that one of Spiritualism's most important lessons, individualism, is the stepping stone to the realization of their life work in the elevation of woman through dress.

For this digression from our subject proper, we ask the reader's pardon. In our next paper we shall endeavor to give a lesson in psychological law.

Grand Rapids, Mich.

Confirmation of Spirit Message.

SOUTHINGTON, Feb. 6, 1881.

To the Editor of Mind and Matter:

Noticing the letter of H. C. Beach in your last issue, I would say, it is all true, and I am proud of the honor of being that son of whom he speaks, who received that message. In company with my wife I went to New York to investigate on the subject of Spiritualism, being quite sceptical, I'll admit. The morning of the 24th I had a sitting with A. H. Phillips, 132 West 36th street, where my father surprised me in answering my call, and gave me convincing tests of an intelligence outside of the medium. In the evening I attended the Eddy Brothers' seances, and in Horatio's light seance I was electrified with this message, written under the conditions Mr. Beach has stated:

MY DEAR SON:—You wished to get a message from me to-day, but conditions would not admit of my writing, only my name. I am glad now of this opportunity. Do not doubt that I can return to you, to help and guide you and family through this earth's dreary pathway. I am still your own dear father, and often visit you, but you heed me not. Be cheerful and happy and you soon will be more firm in the truth of an immortal life.

(Signed) JOSEPH FOGG.

The next day I wandered out and found J. V. Mansfield, with whom I had a sitting, having never seen him before. In one of my sealed questions I asked my father Joseph Fogg, "Are you present? If so, give me a test." The answer came:

"Yes, Nicholas, I am, and for which God be praised. I was with you last night at the Eddys' and at Phillips'. I am with you now."

"JOSEPH FOGG."

I had several other messages from departed friends, and to tell the truth, my scepticism has received quite a shock.

Yours, searching for truth,

N. H. FOGG.

A Presentation.

It is indeed gratifying to note the growing custom of giving public receptions to mediums for physical manifestations in this country instead of violent persecutions as formerly. I am happy to mention that Mrs. Elsie Crindle, on the 8th of February, at the close of a public seance at Mr. Martins' spirit parlors, was the recipient of a beautiful silver water pitcher from her numerous friends in Chicago, and a general greeting all around by those present, numbering over forty.

Mrs. Stimpson made a neat and feeling address upon presenting the gift, and was followed by many others, some of whom have only lately been convinced of, and blessed with, a knowledge of a future existence of their departed friends, through Mrs. Crindle's mediumship.

The control of Mrs. Crindle promises to return his medium to this city in about four months, and possibly make a lengthy stay in Chicago. I can testify that during her stay in this city no medium has made more friends than Mrs. C., and she certainly deserves a hearty support by her friends in San Francisco; for even her bitterest enemies have succumbed and become mute as witnesses of the phenomena occurring in her presence. Fraternally,

Z. T. GRIFFEN.

114 S. Lincoln street, Chicago.

Mind and Matter Free List Fund.

This fund was started by the request of many of our subscribers, that many deserving poor people who were not able to pay for MIND AND MATTER, might have the paper sent to them free of cost. The following contributions have been made since our last report:

Amount previously acknowledged,	\$ 71 24
Mrs. E. S. Sleeper, San Francisco,	3 74
W. A. Mosley, S. New Lyme, Ohio,	1 00
B. Chadsey, Rushville, Illinois	1 00

A Remarkable Instance of Magnetic Healing.

LOWELL, Vt., Feb. 10, 1881.

Editor of Mind and Matter.

As you seem desirous of bringing deserving mediums before the world, I would like to speak of the wonderful powers of Dr. G. S. Brunson, who has been here occasionally healing the sick with good success, curing almost instantly, without medicine, many chronic cases that physicians have pronounced incurable. One case I will mention—that of a young man who was taken very violently with high fever and sore throat. A physician had been called who pronounced it a case of typhoid fever, and the boy was consigned to lie in the bed for twenty-one days. The doctor dealt out the usual supply of medicines in such cases, and left. The same day, some good angel directed Dr. Brunson to my place, and the boy being a particular friend of mine, I prevailed on Dr. B., to go with me and see him. We went in the evening, and found him groaning with severe pain throughout the system. The Dr. saw his condition, and after a short treatment with the hands removed all the pain, and left the boy quite happy, and so much better, that the next morning, when the physician came, he was surprised at the wonderful effects of his medicines, which lay on the stand unused.

The boy seemed to get right along, and instead of laying on the bed and being soaked with physic he is well and attending to school, much to the chagrin of the first Doctor who was willing that magnetic treatment should be used if they would take his medicines at the same time so he could get half the praise.

W. B. DODGE.

Why Should the Persecuted Persecute.

In the early days of Universalism in this country, its adherents were persecuted. They were called all manner of bad names, Infidels, Heretics, God-hating, wicked Universalists. John Murray was stoned while in the desk, in Boston, only about one hundred years ago. They were refused all the religious and civil rights, that Orthodox could withhold. And all for what? Because they worshipped a God of love; too good a God for the age. We (for I was a Universalist) prided ourselves on being liberal, and in favor of investigation. Progress was our motto. I wish to inquire right here of my brother Universalists, who are so intolerant toward Spiritualists, had you not better reflect a moment, and consider the past in your experience. Spiritualists are Universalists. Why that apathy or indifference? Why so loth to investigate? Do you imagine you have the whole truth? If so, you are retrograding, for you cannot stand still, you are gaining or losing. Truth is popular, as far as the people appreciate it. I do not think it my duty to inquire whether truth is popular or not. If it be truth, I am under obligation to declare it to an inquiring world. Let us help the ear of Progress along.

Friend Roberts, I send a list of names of rather liberal souls for sample copies of MIND AND MATTER. I am anxious to give the people a chance to investigate. I make my paper go as far as I can.

MAJOR CARPENTER.

Delphia, Onondaga, Co., N. Y.

BLACKFOOT'S WORK.

BETTER AND CANNOT DO WITHOUT THEM.

North Sutton, N. H., Jan. 5th, 1881.

Bro. Bliss:—Since wearing Blackfoot's magnetized paper, I am much better. Please send me three more sheets, for I cannot do without them.

Yours respectfully, SUSIE F. JUDKINS.

CURES A FEVER.

Memphis, Mo., Jan. 11th, 1881.

Dear Brother Bliss:—Enclosed please find money for some magnetized paper. I like it very much, and will say that it cured our son of a fever some time ago. He was very sick, and some of the paper come to hand I had sent for myself. I bound it on his head a day and night; the next day he was well.

S. N. STOUT.

BENEFITED.

Portland, Oregon, Jan. 6th, 1881.

Jas. A. Bliss—Dear Sir:—Enclosed find \$1.00 for which please send me two sheets per week of the magnetized paper until the amount is sent. I believe it will help me for I feel better for wearing a sheet twenty-four hours. Yours truly,

Mrs. E. A. DEAN.

WORKS LIKE A CHARM.

Mount Clemons, Mich., Jan.—1880.

Jas. A. Bliss—Dear Sir:—Send me a sheet of magnetized paper. The sheet you sent me for our little granddaughter relieved her like a charm, thanks to the great immortal chief Blackfoot.

Respectfully yours, DR. A. W. HAGER.

TREATED BY ANGEL HANDS.

Butler, Penna., Jan. 5th, 1881.

James A. Bliss—Dear Sir:—I received the magnetized paper all right, and its effects have been felt. This treatment by unseen hands is nothing new to me, as I have been under that treatment for the last eight months. I would like to tell you all about it, but it would take too much time and space and very likely exhaust your patience. I will just give you an outline to show you how the work goes on. Last Spring I received an injury which terminated in inflammation. After I got better I over worked myself, and did not feel well, but still I did not call a physician, and did not know my danger. My father lives in Massachusetts, (he has had a leg cured by your paper), he did not know what was the matter with me, but a medium gave him a prescription saying that my spirit mother said it would save my life; he sent it and I applied it. I then sent for my sister who lives in Titusville, who is a good healing medium; she staid with me over two weeks, and since that I have been treated alone, and such severe treatments they have been. So out of "The Shadow of the Valley of Death," I have been brought by the dear departed. They tell me my band is a powerful one, and I can feel their touches during treatment. I want a sheet of the magnetized paper for development, the rest is for my family. I thank you for the little hymn book, we all sing at home and like the pieces it contains. They are no Spiritualists here so you can imagine my hunger. Respectfully,

Mrs. H. D. PUTNAM.